CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, FEBRUARY 22, 1845. VOL. XXIV.—NO. 8.

For the Register.

BIBLE THEOSOPHY. NO. XVI.

ADDITIONAL REMARKS ON THE RELATION BETWEEN THE TESTAMENTS, THE OLD AND THE NEW.

We have, conformably to a current distinction, noted three states of revealed religion; *the Patriarchal, the Jewish*, and *the Christian*; distinguished as the religion of *impulses*, the religion of *law*, and the religion of *principles*. It must, however, be understood that these different states are not, except in theory, perfectly *distinct* from each other. During the whole of *the impulsive* state, there was a constant tendency toward the *the legal;* and during the latter, a tendency toward the enlightened and liberal state of *principles*. The practice of individuals run into *customs;* and customs are introductory to prescriptive *law*. When law has become stiff, rigid, and discrepant to circumstances, it will naturally be resolved back into its principles and thus rendered pliant; accommodated to useful practice. All this takes place, also, in *the individual* man. In infancy and early childhood, he is actuated by *impulses* of appetite and passion. In progressive childhood he is reduced to the *government* of authority and *law*. In manhood he *regains* his freedom and acts by the dictates of his judgment—by principles—as cases and circumstances indicate. But these stages are not *pure*. They are neither separated from each other by a sudden and broad line of demarkation; nor are they clear of each other's distinctive. In the patriarchal state there was a constant approach toward *law;* and when the law had been introduced, there werethose who could not bear its yoke. They were not prepared to control their impulses; to renounce the customs of their ancestors. Hence the fact, that, for nearly a thousand years, the Israelites could be restrained from making the 'high places,' the tops of hills and mountains, the site and scene of their religious concourse and worship. The priests and some of the prophets were incessant and vehement in their protestations against this thing. They complained of it as the great and crying sin of the nation. Yet, all that could be justly urged against it, was, its infraction of the prescriptive law. The thing was right and proper under the patriarchal dispensation. And equally so, if men prefer it, under the Christian.

There were, moreover, many of the patriarchal usages either incorporated into the Mosaic law, or tolerated by it. Such was the fact in regard to the practice of *retaliation*. The law re-echoed the language of impulsive revenge; 'an eye for an eye; a tooth for a tooth; stripe for stripe; burning for burning; blow for blow; life for life.' And as a dead man could not retaliate his own death, the office, by custom, devolved upon *the nearest relative*. And, as it often occurred, that accidental homicide was revenged, as if it had been wilful murder; the law provided 'cities of refuge' as sanctuaries of protection; like altars and temples among the Gentiles. In this institution we perceive a blending together of the elements of different dispensations. It was a great defect in the law of Moses, that it enjoined a Sabbath of rigid and entire abstinence from secular labor, and yet provided nothing for the people to do on that day. The natural consequence, was, that they would resort to 'high places' and there engage in those forms of worship which were venerable for their antiquity and had never fallen into entire disuse. And there was, also, *the tithe-system*; it, evidently, did not originate with Moses, but had come down to him 'from the fathers.' The same fact may be affirmed of *circumcision*. It was, manifestly, practised among the Egyptians before it came into use among the Hebrews.

Equally as much as there were patriarchal usages and liberties among *the Jews*, so have there, likewise, been legal and Jewish usages among *Christians*. In most nations of Christendom, religion has been as much a matter of prescriptive law and outward form, as it was among the disciples of Moses. Is it not so throughout the wide dimensions of the Romish Church? And of the Greek Church? And of many other Churches? What can we make of *the* great doctrine of 'Apostolical Succession'? Is it not palpably legal and Jewish? Is there a particle of distinctive Christianity in it? Is it not actually *anti*-Christian? If we have not committed a mistake in denominating Christianity a '*religion of principles*' *and of liberty for conscience*, then that is an anti-Christian doctrine which declares certain outward forms to be essential to render the Gospel of Christ efficacious to salvation. Who can justly deny that there is as much *legality* and as much *formality* in Roman-ism and in Greek-ism and in some other isms, nominally Christian, as there was in Judaism. And, if so, *the true Christian* state has not yet arrived. True Christianity is yet ahead of the progressive enlightenment of mankind.

But is the Romish Church—and other Churches little better than she is—not preferable to the Jewish? Yes! she *is* better. We could mention many particulars, but will restrict our notice to one thing only. Christians have *deified* Christ. This must be a great error, for Christ never deified himself. But, in the deification of Jesus, the moral character of God has been greatly *improved*. The *amiable* attributes of Jehovah were but faintly recognized by Judaism. *The grace, the compassion, the impartiality* of God were thrown into the back ground; seen but in the shade. Christians have taken the amiable attributes of God and conferred them on Christ. They have retained the Jewish God in the person of the Father. They recognize *the Christian* God in the person of the Son. The Father is stern, jealous of His rights, vindictive, terrible; the sinner is unsafe in His hands; but the Son is gracious, pitiful, full of love and mercy. The lovely attributes of God are *in the Son*. And, surely, this is vastly better than not to have them at all. Give me, then, Christianity, though with its corruptions, in preference to Judaism. For it brings me in contact with more that is divinely merciful, gracious, benevolent and pure. The mistake consists in dividing what ought *not* to have been separated. There is in the Father *all* which they divide between Him and Christ. We often hear Trinitarians aver that there can be no safety in trusting their salvation to the Son unless he be absolutely God. And, there would be much truth in this averment, provided there were, as they assume, in the Father, *all justice untempered with mercy*. But the assumption is erroneous. Our Father in heaven is as *merciful* as He is *just*. And there is as much safety in trusting to a God of *one* person as to a *tri*-personal Deity. It, certainly, must be so, if this *one* Divine Person possess all the perfections and offices ascribed to the *Three*.

What we have denominated the religion of *principles*, the apostle Paul describes as being the religion of *faith*. He contrasts the latter with *law*, as we do the former. Under a dispensation of principles a man's *conscience* is his guide. He has no objective, universal, unbending, gross *rule*, as he does have, under a dispensation of law. Under the latter there can be but *one right way*; that which the law expressly prescribes. But under the former, two persons may, in a given case, act *oppositely*, and yet both do equally right. And why? Because their consciences dictate *opposite* courses. 'One man, says the apostle, esteemeth one day above another; he therefore, keeps the Sabbaths and the new moons—every first day of the month—as holy time. And God accepts him. Another man esteemeth every day alike. He, therefore, labors in his calling, on the Sabbaths, and on the first days of the month. And he acts as conscientiously as his neighbor. And God equally accepts them both. Again; one man judges some of the meats sold in the market, to be unlawful food. He, therefore, abstains from eating them. Another man judges that all wholesome meat is lawful food. He, therefore, eats what his appetite craves, asking no questions for conscience' sake. And both these men are accepted of God, because they act conscientiously. Who then, art thou that judgest? Let no one judge his brother in respect to meat, drink, or holy day. He that regardeth the day, regardeth it *unto the Lord*. And he that regardeth *not* the day, *to the Lord* he regardeth it not. He that eateth, eateth *to the Lord*, giving God thanks. And he that eateth not, *to the Lord* he eateth not, giving God thanks. Let every man be fully persuaded in his own mind. For he that *doubts* is condemned if he eat. Whatsoever is not of faith is sin.' While a man acts *deliberately and conscientiously*, he does not sin. But if he act *against* the judgment of his conscience, he *does* sin, however lawful in itself be the thing done. Thus taught the apostle Paul. He fully recognized the distinction between an economy of *law*, and an economy of *principles*. Under law, a man must obey the exact letter of it, in order to be justified. He has no discretionary liberty of conscience. He is tied to one single thing, whether he can see the propriety of it or not. Where the law is, there is *bondage;* where the Gospel is, there is *liberty*.

Under an economy of law, religion is *formal;* under an economy of principles, religion is *spiritual*. Yet religion must have some form. It must have an *expression*. Christians must necessarily adopt *some mode* of practice. But they have the liberty of choosing that mode which their moral judgment determines to be the best. And the reason is that *the mode* is not the essential thing. 'God looketh on the heart.' And whenever Christians insist upon a particular mode as being essential to Christianity, they pervert its very *fundamental* principle. They put the shadow in the place of the substance; the body in the room of the spirit. They act in contradiction of the example of Christ, who prescribed no external form of religious worship; no ecclesiastical organization. He left to his disciples the liberty of acting, in these respects, as their circumstances and consciences might dictate. And those, who follow his example, will recognize and respect the same description of religious liberty. The Romanists say to the Protestants,—you must adopt our *forms* of religion, or you are not Christians. And this, surely, is going back to *the legal* dispensation. It makes Christianity an *objective law;* equally as formal, tight, and as exclusive of liberty, as the law of Moses. The Episcopalians said to the Puritans,—you must conform to us, in the article of *ordinances*, which is a thing *indifferent*, not *essential* to Christian and saving piety. But the Puritans answered,—'what Christ has left *indifferent* you have no right to enforce upon us, and thus make it essential to our peace and privilege. You have no right to restrict the liberty which you acknowledge that Christ has granted to his people. You act on the principle that Christianity is a *legal* institution. For if it be not *legal*, your coercive statutes are unjust; are *unchristian*. You are less justified than *the papal* monarch. He acts *consistently* with his pretensions. But you have not the merit even of *consistency* in wrong.

In conclusion we again say,—that real goodness, true religion, is *the same thing* under every dispensation. *The elements* of it are unchangeable from the beginning, everywhere and forever. But its *expression* and its *perfection*, admit varieties. What is seemly and commendable in a child, may be unfitting and censurable in an aged man. Yet that which made the thing proper, in the one case, and improper in the other, is always the same; always good, or always evil. The elements of morality and goodness are as immutable as the elements of the material world. In every right action there is *something* which makes it right; and this something is always invariably right and good. And in every wrong action, there is some elementary attribute which renders it wrong; and this is wrong unchangeably. When the same outward deed is sometimes right and at other times wrong, there must be a *difference* in its motive and relation. It is by these that its moral character is determined. The primary principles of true holiness have been the same under every outward economy. The act of Abraham, lifting up his son on the altar was as holy, and holy for the reason, as the voice from heaven which said; 'Abraham, forbear; for now it is known that thou fearest God.'

S. K.

THE SABBATH IN NEW ENGLAND.

The observance of the Sabbath began with the Puritans, as it still does with a great portion of their descendants, on Saturday night. At the going down of the sun on Saturday, all temporal affairs were suspended; and so zealously did our fathers maintain the letter, as well as the spirit of the law, that, according to a vulgar tradition in Connecticut, no beer was brewed in the latter part of the week, lest it should presume to *work* on Sunday.

It must be confessed, that the tendency of the age is to laxity; and so rapidly is the wholesome strictness of primitive times abating, that, should some antiquary, fifty years hence, in exploring his garret rubbish chance to cast his eye on our humble pages, he may be surprised to learn, that even now the Sabbath is observed, in the interior of New England, with an almost Judaical severity.

On Saturday afternoon an uncommon bustle is apparent. The great class of procrastinators are hurrying to and fro to complete the lagging business of the week. The good mothers, like Burns' matron, are plying their needles, making 'auld claes look amaist as weel's the new;' while the domestics,-or *help*, (we prefer the national descriptive term,) are wielding, with might and main, their brooms and *mops*, to make all *tidy* for the Sabbath.

As the day declines, the hum of labor dies away, and, after the sun is set, perfect stillness reigns in every well ordered household, and not a foot-fall is heard in the village street. It cannot be denied, that even the most Scriptural, missing the excitement of their ordinary occupations, anticipate their usual bed-time. The obvious inference from this fact is skillfully avoided by certain ingenious reasoners, who alledge, that the constitution was originally so organized, as to require an extra quantity of sleep on every seventh right. We recommend it to the curious to inquire, how this peculiarity was adjusted, when the first day of the week was changed from Saturday to Sunday.

The Sabbath morning is as peaceful as the first hallowed day. Not a human sound is heard without the dwellings, and, but for the lowing of the herds, the crowing of the cocks, and the gossiping of the birds, animal life would seem to be extinct, till, at the bidding of the church-going bell, the old and young issue from their habitations, and, with solemn demeanor, bend their measured steps to the *meeting-house;* the families of the minister, the squire and the doctor, the merchants, the modest gentry of the village, and the mechanic and laborer, all arrayed in their best, all meeting on even ground, and all with that consciousness of independence and equality, which breaks down the pride of the rich, and rescues the poor from servility, envy, and discontent. If a morning salutation is reciprocated, it is in a suppressed voice; and if, perchance, nature, in some reckless urchin, burst forth in laughter—'My dear, you forget it's Sunday,' is the ever ready reproof.

Though every face wears a solemn aspect, yet we once chanced to see even a deacon's muscles relaxed by the wit of a neighbor, and heard him alledge in a half-deprecating, half-laughing voice, 'The squire is so droll, that a body must laugh, though it be Sabbath-day.'

The farmer's ample wagon and the little one-horse vehicle, bring in all who reside at an inconvenient walking distance, that is to say, in our riding community, half a mile from the church. It is a pleasing sight, to those who love to note the happy peculiarities of their own land, to see the farmers' daughters, blooming, intelligent, well-bred, pouring out of these homely coaches, with their nice white gowns, prunella shoes, Leghorn hats, fans and parasols, and the spruce young men, with their plaited ruffles, blue coats and yellow buttons. The whole community meet as one religious family, to offer their devotions at the common altar. If there is an outlaw from the society—a luckless wight, whose vagrant taste has never been subdued—he may be seen stealing along the margin of some little brook, far away from the condemning observation and troublesome admonitions of his fellows.

Towards the close of the day, or (to borrow a phrase descriptive of his feelings, who first used it) 'when the Sabbath begins, to *abate*,' the children cluster about the windows. Their eyes wander from their catechisms to the western sky, and though it seems to them as if the sun would never disappear, his broad disk does slowly sink behind the mountain; and while his last ray still lingers on the eastern summits, merry voices break forth, and the ground resounds with bounding footsteps. The village belle arrays herself for her twilight walk; the boys gather on 'the green;' the lads and girls throng to the 'singing school;' while some coy maiden lingers at home, awaiting her expected suitor; and all enter upon the pleasures of the evening with as keen a relish as if the day had been a preparatory penance. [Miss Sedgwick.

MORALS OF POPERY.

'Here it is stated that the doctors of the Catholic Church teach not merely that it is allowable but even obligatory to deceive.' 'We defy them to show one doctor of the Church that ever taught any such thing. [Pittsburgh Catholic.

Let us now attend to the testimony of Peter Dens, whose 'Moral Theology' was recommended by the Roman Catholic Prelates of Ireland, at a meeting held September 14th, 1808, 'as the *best book* that could be republished.—And on the 28th of February, 1810, they say: 'We do hereby confirm and declare our unaltered adherence to the resolutions unanimously entered into at our last meeting.' This work is also published with the express sanction of the Pope, and the copy from which the following extracts are made, was published in Dublin in 1832, and was purchased from a Roman Catholic Bookseller in the city of New York. Probably no more popular or generally received system of Theology exists in the Roman Church. The extracts are from Vol. 6, p. 218.

1. What is the seal of sacramental confession?

Answer. 'It is the obligation or duty of concealing those things which are learned from sacramental confession.'

2. Can a case be given where it is lawful to break the sacramental seal?

Answer. 'It cannot, although the life or safety of a man depended thereon, or even the destruction of the Commonwealth, (*aut etiam interitus Republicæ*) nor can the Pope give dispensation in this; so that on this account this *secret* of the seal is more binding than *the obligation of an oath*, a vow, a natural secret, &c., by the positive will of God.'

3. What answer, then, ought a confessor to give when questioned concerning a truth which he knows from sacramental confession only?

Answer. '*He ought to answer that he does not know it, and if it be necessary, to confirm it by an oath.*' (*si opus est, idem confirmare juramento.*)

It is scarcely necessary to comment upon this explicit and universal law of Romanism. The secrets of the Roman Confessional must not be revealed, even though human life depends thereon, *or even the destruction of the Republic!* And if a priest is 'questioned concerning a truth which *he knows* from Confession,' he is bound to *deny* that he knows it, and even to swear to this lie! We suppose that notwithstanding the acknowledged skill of Jesuitism, all conscientious persons will agree that this is to authorize lying, and to make *perjury* obligatory as a duty!

The same doctrine is taught by the distinguished Saint Ligori, whose work bears the sanction of the Pope and Congregation of Rites, issued in 1815. A 'confessor,' says this Saint, 'may affirm *even with an oath*, that he knows nothing about a sin which he has heard in confession, meaning that he does not know *it as a man*, but not that he does not know it as a priest.' Hence, if a Roman Catholic confess to his priest that he has been guilty of murder or any other crime, if the priest be summoned as a witness on the trial, he must swear that he is entirely ignorant of the whole matter! And if two or more should confess that they had entered into a conspiracy to commit murder, the priest must be silent and suffer the crime to be perpetrated, lest he should 'break the seal of Confession!' He may, indeed, put the intended victim on his guard, if he can find or get near him; but further than this he dare not go!

Such, gentle reader, are the morals of Popery! Such the system of Rome as expounded by the most distinguished doctors and saints of that sect, sanctioned by Popes, and approved by the most sacred Congregation of Rites!—Have we said more than the simple truth, in affirming that the doctors of that corrupt Church authorize lying and make it obligatory! [Presbyterian Advocate.

We find the following passage in Rev. Dr. Dana's Half Century Sermon. Some remarks in relation to it will be found on the inside of our paper.

'It would be absurd to deny that this is an age of great and invaluable improvements. The human mind, having received apparently a new impulse, has plunged deep in the profundities of science; has even explored new territories; and has levied on science the most wonderful contributions to the progress of art. Theories unquestioned in former ages, have been examined and exploded, and new and improved theories built on their ruins. Thousands contend for a similar process in religion. But this is a superficial thought. Religion is not the offspring of human invention, nor the subject of human improvement. She is the daughter of the skies; and her heavenly beauties are only darkened and disfigured, when an arrogant philosophy assumes to mend them. Like her divine Author, she is *the same, yesterday, today, and, for ever. Beware*, Christians, *lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

We are annoyed with a system of self-styled *rationalism*, which is in fact a compound of gross and palpable *irrationalities*. Its authors, by the very force of their talents and learning, have reached a degree of absurdity which puts common ignorance and error to the blush. Denying the Inspiration of Scripture, they blot out all its essential and distinguishing doctrines, substituting in their place their own dreams and delusions. The effects of the system, wherever it has obtained predominance in Europe, are precisely such as might have been anticipated. It has nearly obliterated the Sabbath; it has emptied the Christian temple, and spread impiety, licentiousness and vice among all ranks. Ages, centuries to come will scarcely suffice to counteract the poison it has diffused, and repair the ruin it has accomplished.

And yet thousands, in this land of the pious pilgrims, are yielding themselves to the same fatal delusions. Nor can it be sufficiently regretted that thousands of our well-informed and respectable citizens, while they shudder at these extravagances of error and impiety, stand fearfully exposed to similar aberrations. Wherever the proper and plenary inspiration of the Bible is denied, or doubted, there an avenue is opened for the admission of every species of religious delusion. The mistake is in itself simple, and often unalarming. But the consequences following on it are disastrous and endless. Even among those who admit the inspiration of Scripture, discrepances in religious views are sadly multiplied. But how vastly must the evil be increased, where the Heavenly Oracle is distrusted, and its responses command no implicit assent. Are not men, in such circumstances, thrown back on the mere light of nature; or more properly, on the darkness, the endless wanderings, and destructive delusions of heathenism itself?

Still other dangers, dangers in some respects more threatening, beset the American churches at the present day. A style of preaching has obtained, which openly opposes almost none of the great doctrines of the gospel; which indeed seems to pay homage to them, by adopting much the same terms in which these doctrines have formerly been delivered; and yet, by a kind of under-current, the proper force and meaning of these terms are swept entirely away. It would be deplorable indeed, if in this way, a revolution should be insensibly introduced into our theology, and our churches should be led to adopt a new kind of religion, without even suspecting it. The *design* may be to improve religion, to strip it of its old-fashioned garb, to adorn it with some new accomplishments which shall commend it to the philosophic and the fashionable. The *effect* must be to emasculate its vigor; to deprive it of its power to nourish and console the hearts of Christians, and to awaken the consciences of the unconverted.

Never, surely, was there a period when the friends of truth were more imperiously summoned to its defence. Nor was there ever a period in which unestablished minds had more powerful reasons to bring themselves with deep solicitude to the inquiry: *What is truth?*

As there may probably be some of this last description in the present assembly, I would affectionately present to their consideration a single thought.

Ascertain, my friends, if you can (and the thing is not difficult) what are the doctrines which, in every age, both the friends and the enemies of the Bible have united to find on its pages: the one class viewing them with intense delight; and the other, with a disgust which has repelled them from the Bible itself. Ascertain, too, what are the doctrines which, while they have nourished the piety and soothed the sorrows of the good man, have filled the wicked with terror, and, at the same time, guided the awakened conscience, the disquited soul, to peace. Ascertain these points, and you have an answer to the question, *What is truth?*'

THE BLESSING AND THE CURSE. The Charleston Courier publishes the following sad tale, which could never have become true, if the toils and tears of slaves had not moistened the soil of South Carolina.

'Since the discovery that cotton would mature in South Carolina, she has repeated a golden harvest; but it is feared that it has proved a curse rather than a blessing, and we believe that she would at this day be in a far better condition, had the discovery never been made. Cotton has been to South Carolina what the mines of Mexico were to Spain, it has produced us such as an abundant supply of all the luxuries and elegances of life, with so little exertion on our part, that we have become enervated and unfitted for other and more laborious pursuits, and unprepared to meet the state of things which sooner or later must come about. Is it out of place here to predict that the day is not far distant, yea, is close at hand, when we shall find that we can no longer live by that which has heretofore yielded us not only a bountiful and sumptuous living at home, but has furnished the means for carrying thousands and tens of thousands of our citizens abroad to squander their gold in other countries—that we have wasted the fruits of a rich, virgin soil, in ease and luxury—that those who have practised sufficient industry and economy to accumulate capital, have left, or are leaving us, to populate other States!'

QUESTIONS ADDRESSED TO REV. T. PARKER AND HIS FRIENDS.

We do not know the author of these questions, but they seem to us pertinent and forcible. One of them relating to an experiment which Mr Parker is supposed to be trying, is of so personal a character that we should not have put it ourselves, but we do not feel at liberty to leave it out. We therefore publish all the questions entire.

[On many points referred to in the following questions the author sincerely wishes to be informed. As to others, his mind, as will appear, is for the present decided. The questions are put by an humble individual who believes that the intelligence of this community does not need or bear to be dictated to; that it will not long be misled by any sophistry, or satisfied with a cold and cheerless absence of faith; that if only put upon the path of a candid and thorough and enlightened inquiry, it will lay transient and pretending delusions aside, and embrace and hold fast the truth. They are put by one who also believes Jesus Christ—the Christ of the New Testament—to be 'the Son of God with power,' of infallible authority, of a perfect life, a sufficient Savior, 'the image of an invisible God.'

PART I. MR. PARKER'S THEOLOGICAL POSITION AND DOCTRINES.

Will the advocates of the largest liberty and the largest liberality indulge us for a little while in the exercise of that freedom which they claim, provided we will speak in a kindly temper and with a reverence for truth?

Ought not the faith of the Christian world to rest on some intelligible basis, on the foundation of sound doctrine?

Would the Christian religion have endured and planted itself indiscerutible, as it has, in the heart of human kind, if Jesus Christ had only said, 'Love God, love man,' and illustrated those two precepts by a conscientious deportment?

Have not many other teachers taught as much as this, and lived purely too, and yet left hardly a record of their names in the history of the world?

Would the mere difference, *in this sole respect*, for instance, between Jesus and Socrates, account at all for the unspeakable difference between the influence of the one on 'the ages,' and the influence of the other?

Looking now simply to the *results* of Christ's mission, is it not the only natural and rational inference, that he must have been endowed with a power different in *kind* from that of any natural being who has appeared on earth?

Or taking a broad general scope of the New Testament itself, does not that book unquestionably intend to teach that to be a Christian requires the recognition of Christ as a peculiar, extraordinary, supernatural, unexampled being?

Is there not something in the reverence of his disciples and his apostles for him, which a regard for superior virtue cannot fully,—can hardly begin to—explain?

If the New Testament reveals anything, does it not reveal Christ as something more than an exemplary man, who lived, denied himself, was slain, buried, and never seen again?

Is it not rather an *exercise of reason* than a rejection of it, to ascribe an effect to an adequate cause?

If we descend to particular passages, do they not convey the same truth, as explicity, over and over again, as the general tone of the book declares it?

Can the supernatural in the New Testament be all struck out, without destroying the integrity of the volume, and impairing fatally in the human mind, all veneration for it? for such a patched-up, deceptive, and treacherous guide?

Shall a book full of such offences and blunders, claim confidence as a teacher on the highest and infinitely the most important of all subjects?

Suppose you could take out and throw away the *accounts* of miraculous events, what will you do with the frequent allusions to those events by Christ himself, and his assertions that he wrought them, and his repeated appeals to them as proofs of his divine mission?

Will some one show us how it is within the broadest limits of possibility to separate between a belief in full of Mr. Parker's doctrines baldly stated, and the conclusion that Jesus of Nazareth pretended to do what he could not do! and the consequent conviction that, as he based his authority on a falsehood, he was a most arrant and gross imposter?

If we may strike out of the Gospel what Mr. Parker strikes out, what may we not strike out!

Might not a Spartan strike out whatever forbids stealing?

If you talk about *intuition of truth*, where would the 'intuition of truth' have been in this nineteenth century, if the Christian miracles had not sustained the world from plunging into deeper and deeper darkness?

Is that man entitled, *in his own eyes*, to the name of a Christian who rejects prophecy, who denies that a miracle is or ever was possible, and who holds the resurrection of our Lord to be only a pleasant legend! who thinks the holy Jesus was not sinless, not without his weaknesses, not free from error?

Is not the question whether Christ was *competent* to teach absolute and unimpeachable truth, to teach it infallibly, a much deeper cause of division than any about the meaning, the interpretation of his words? Does not he who maintains the negative of the former question, by that act remove himself from the platform of Christian faith?

Were a Mahometan to treat the Koran as Mr. Parker treats the Gospels, would he be any longer recognized as a Mahometan?

Would a Swedenborgian who should treat Swedenborg as Mr. Parker treats Jesus Christ, continue to be received as a good Swedenborgian?

Why cling so tenaciously to a name out of which you take the peculiar and distinctive meaning?

Do you expect sane men to accept your statement when you declare that you replace as much veneration for Christ's character as you take away? Is it in the nature of things that you can honor a being as highly by believing him to be imperfect, as by believing him to be perfect? by holding that he did and thought wrong sometimes, as by holding that he was never mistaken, was always without sin?

Does Mr. Parker mean to convey the idea, as he seems to quite clearly in one of his printed discourses, that all Christ did to prove his Messiahship was to announce himself the first and chief of all great, self-made men, and live a life pretty nearly perfect? and does he sincerely mean, as he certainly there implies, that it is only necessary for another man to live a little *more nearly* perfect, and proclaim himself superior to Jesus, in order to be so? And would he convey the impression that he is making the experiment?

If Mr. Parker is so much afraid of 'limiting the omnipotence of God,' as he expresses it, as to feel obliged to say that God may have other and greater messengers than Jesus in store in the future, why is he not equally scrupulous lest he 'limit the omnipotence of God' in reference to the possibility of miracles!

Is it forgotten, when Mr. Parker's excellent private life is adduced to prove the truth of his views, that there are multitudes of righteous men and women, in the proportion of a thousand to one, living lives of equal integrity and purity and self-sacrifice every way, to say the least! If the rule holds, then must not these—all differing as they do—hold correct views also? Is there not an inconsistency here! And, in fine—may not a man's doctrines be dangerocs and pernicious, and yet his daily conduct from various causes be unblameable?

If it must come to a personal test, is it, in point of fact, true that Mr. Parker's whole career, public as well as private, *is so completely* free from all signs of earthly infirmity, as to distinguish it from that of other good and earnest men? Will he claim it himself? And must he not admit that he owes to Christian institutions and doctrines, some of which he now scouts at, a large measure of his knowledge and virtue?

Educate a few successive generations in Mr. Parker's system, imbue and indoctrinate them with it, and what would be the influence of Christianity and the aspect of the word, a century hence?

Because Mr. Parker and a few others can lead respectable lives without a warp, full spirit of ready faith, does it follow that mankind in general had better abandon the belief of ages, and try the same fearful chance?

Does not a dark mistrust, a momentary reproach, sometimes rise up in the hearts of these men at the effect they may be working on many misdirected minds?

Is that tone of bitterness, scornful sarcasm, and undignified levity, in which Mr. Parker allows himself so much while treating the most solemn and hallowed subjects, perfectly Christian?

Does he not know that religious convictions and religious sensibilities can never be wantonly wounded by any but irreverent lips?

Can one or ten or twenty unexceptionable discourses redeem an utterly unscriptural theology? May there not be mischief and error enough in a very few passages to corrupt and make poisonous a whole volume?

Without charging infidelity upon Mr. Parker personally, may it not be asked if the rankest disbeliever might not be exceedingly philanthropic, benevolent, just and orderly?

Is it not possible that Mr. Parker is deceived respecting the real character of a large portion of those who seek to listen to his instructions? With a considerable number of devout and well-meaning individuals, is he sure there are not joined others that love not holiness nor prayer, but delight in attacks on whatever is sacred?

Does Mr. Parker seriously suppose that his opinions will share any other fate than that which has attended hundreds of like aspiring attempts,—or like delusions of one-sided students—to flourish showily a little while, and then miserably perish?

PART II. MR. PARKER'S POSITION IN RELATION TO THE CHRISTIAN CHURCH AND MINISTRY.

For what reason does Mr. Parker retain his connexion with the Christian Church, while he declares, in many forms of expression, that it is a worn-out, an essentially corrupt, and a deceptive institution? Why does he remain in those 'rotten walls'?

With his views of ministerial ordination, why does he continue to hold an office in which ordination placed him? Does he find, after all, that there is some advantage in these antiquated and foolish establishments?

While he denounces the Christian pulpit as hypocritical and time-serving and cowardly, why does he continue to stand in that pulpit?

Would it not be more fair and manly to cut loose from such an outrageous imposition at once, and entirely?

If he replies that it is he, above all others, who fulfils the true and right purposes of the church, and that he alone is the genuine and honest minister, will he expect the world to stand much in admiration of his modesty?

Is not the language 'I alone am a noble, brave and genuine apostle; all the other servants of God, the greatness of them, at least, devoted as they seem, are but liars and trimmers and false-hearted cowards.'—is not this sort of speech liable to excite the suspicion that it is not prompted by the profoundest humility? Is it more than natural to ascribe it to a very different posture of mind? Has not sophistry gained an undue and dangerous ascendancy over an individual that will allow himself by *his words or his actions* to imply such a self-estimation? Does it not, in fact, amount to an ambitiousness of pretension compared with which the arrogance of Apostolic Succession were meekness itself?

If he urges that he has a perfect right to his pulpit and to his connexion with this craven and disgraced brotherhood, may we ask if he takes the most high-minded course in asserting and maintaining that right? Why not be above reproach, and wash his hands clean of the foul contamination of such associates? Why not avoid even the appearance of evil?

Nay, if his views of Christian institutions are correct and sincerely held, ought he not to give us an example of utter and complete emancipation from them? offer us the instance of a man escaped from the bondage of these enslaving superstitions, and shew us how gloriously he can get along without so much vain and silly machinery?

Then, is there not an impression burdening and galling some minds, that Mr. Parker has been maltreated, abused, persecuted, by the religious denomination that he has hitherto had a nominal connexion with? Will some one state definitely in what respect he has been maltreated, or abused, or persecuted? Has not he received as many encouragements as most preachers? Who has abridged his liberties, or infringed on his rights, or questioned his integrity, or doubted his sincerity, or slandered his name?

If ministers have declined exchanging pulpits with him, is that a proof that they have withheld from him their cordial good-will, their respect for him as an upright fellow-man, and all Christian courtesy?

May they not be obliged by the most solemn and imperative convictions of duty, and their sober regard for the spiritual edification of the people committed to their charge, to decline these exchanges? And may it not cost some of them a severe struggle, and a hard and unwelcome sacrifice, to do so?

Has nobody a conscience but Mr. Parker?—Is it worth while to whine, and cry out "persecution," and seek to get up the glorification of martyrdom, because a class of professional men are endeavoring to discharge the duties of their office according to their sense of responsibleness and the demands of their faith and their Master.

Has there been any bitterness, impatience, or malice exhibited towards Mr. Parker? Has any person formed and publicly pronounced a hasty judgment?

If the matter were thoroughly investigated and impartially weighed, might it not be discovered that the ministers with whom Mr. Parker had been associated, have endured quite as much suffering as they have inflicted?

Has not the course Mr. Parker has persisted in been such as must occasion them, if they are sincere in their belief, much grief, inconvenience mortification, embarrassment and reproach?—Have they thrust themselves before the public with their grievances, and made loud denunciatory complaints and charges? or have they, as a body, kept their trouble among themselves, and borne their sorrow in patient silence, rather than depart from the broadest platform of fellowship, on which they have stood together? If the latter is true, which party may claim the more dignity and magnanimity? Ought we not, at least, as an impartial community, when the question of injurious treatment is raised, to look, without bias, on both sides of it?

Are there not certain reports in circulation in this community, disparaging and censuring Mr. Parker's ministerial associates, which reports profess to have proceeded originally from Mr. Parker's own lips?

When these reports are carried to Mr. Parker by those who feel wronged by them, does he, or does he not disavow that he was the author of them, and pronounce them unfounded? If he *does*, should they not be openly contradicted, and never be repeated by Mr. Parker's friends?

Has Mr. Parker been in the habit of attending the meetings of the Association of which he has been a member, and so used the ordinary and natural means of perpetuating a good understanding with them, in their professional capacity?

Has he not, in one instance, been expressly invited by the Association, to a free, cordial conference on the subject of his opinions?

Did he not accept the invitation, and profess himself entirely satisfied with the frankness and friendliness of spirit, in which the interview was conducted?

Then, turning to the subject of exchanges, can Mr. Parker or his friends *desire* that exchanges between him and these same clergymen should become general?

What profit can possibly result from presenting two systems of religious belief, so utterly hostile and irreconcilable, from the same pulpit?

If churches are built for the single and declared purpose of preaching Christ, as the *infallible* Teacher, the *perfect* Guide, the messenger of a divine and supernatural revelation, and a sufficient Savior,—how *can* they be appropriately opened to any person holding Mr. Parker's published views?

Is the minister faithful to his trust, who brings before his own people, and puts in his own place, a teacher of opinions which he conscientiously believes to be radically false, subversive of a true faith and a steadfast piety?

Shall a Christian preacher encourage, and afford all facilities for the diffusion of, views which he cannot, by any possible logic, separate from Deism?

Shall he ask his neighbor to come and do all he can to destroy the work of his own hands, and to defeat the objects of his own toils and prayers? to weaken men's reverence for the Holy Scriptures? to prove that Jesus Christ was either egregiously mistaken, or else a gross impostor? that prophecy is all sheer delusion, and the resurrection a lie?

Shall the Christian preacher be imposed upon by the shallow plea that he must commit all this folly and mischief, for the sake of charity and liberality, and to escape the charge of inconsistency?

May not the Calvinists have been illiberal possibly in excluding Unitarians from their pulpits, and yet the Unitarians be liberal in excluding Mr. Parker?

Can there be a greater, more essential, more radical theological difference respecting Christianity, than that which obtains between Mr. Parker, and any believer in Christ as the faultless and the infallible and the miraculously endowed Son of God, risen from the dead?

But then, is it quite certain that all the Calvinists have been illiberal in this regard,—in declining exchanges with Unitarians?

If some have acted from narrow and sectarian prejudices, may not others among them have acted from the soundest convictions? and acted wisely?

Would it not be a mistake to establish the general custom of exchanging, between the promulgators of schemes so unlike? Would there be anything gained by it after all? Neither preacher hearing the other's arguments or representations, (being absent on the exchange,) and each if true to his duty preaching the doctrines he holds, must not the inevitable result be to turn the sacred altar into an arena of the most unprofitable sort of controversy, throwing the people into a deplorable agitation and perplexity, and preventing all spiritual edification, which is the grand purpose of the ministry?

Is it not the more sensible course to have doctrines, *generally similar*, on the most vital of all topics, presented from the same place, that men may understand what to depend upon? Going where they please, by all means ought they not still to find and hear what they were seeking? Is not the world wide enough to grant space for all sects, without compelling them to cross each other's paths?

Would such interchanges really promote Christian love, or really promote dissension and confusion?

Is a clergyman faithful to his ordination vows who causes things to be preached to his society which his society were very far from engaging and employing him to preach? Would not that be a virtual breach of contract?

Have not the owners of a meeting-house an entire right to determine who shall preach in it?

If the minister is dissatisfied with his bargain and their wishes, is it not the only manly course for him, to obey his conscience and quietly resign and withdraw, leaving the society to exercise their rights in their own way?

Should it be said that there is nothing to fear from any man's tongue, that truth will conquer, and error must fail and die, and that it is best to speak and hear everything? Then, does this mean that we should *assist* error, help it in the fight, lead it on, put weapons into its hands, retire and give it our own position, and so prolong the battle and the battle's misery? Is this our duty? Have we grown so strong and confident, that we may do all this? What, in the name of all that is loyal, should we be, then, but traitors and disguised *enemies* of the truth?

Because Christianity bids mankind,—clergymen included,—love *all* their fellow-men, must those clergymen go and exchange with Mormons, Mahometans, Millerites, Tartars, idiots, Jews, Hindoos, Pantheists or Deists? Is not common sense applicable to the clerical profession, as well as others? Are not exchanges to be regulated by wisdom, discretion and conscience? Does a minister owe nothing to the souls of his people, and the Cause of his Master, but every thing to a crotchet in his own excited or one-sided brain?

Is it not an absurd fallacy to suppose that the only or the decisive way of proving a minister's good will and brotherly love, and generous sympathies, is to bring him to an exchange of pulpits with any individual on earth, especially with one whose influence and doctrine on the most sacred fundamental themes are directly opposite to his own? Would not wisdom and duty dictate to each of two such parties to abide by its own sphere, adhere to its own cause, oppress not the other, serve its own master, and re

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 22, 1845.

EXAMINATION OF MR. CLARKE'S REASONS FOR EXCHANGES WITH MR. PARKER.

It has been desirable to know, what reasons for the exchanges with Mr. Parker could be given by those who advocate them. Mr. Clarke has now placed them before the public. Considering his well known talents and character, the interest, which he has taken in the question, the sacrifice both in his feelings and interests, which he has made in carrying his principle into action, and his statements, that he 'has considered the subject so thoroughly and long,' 'deliberately formed an opinion' and has confidence in the results; we may probably receive his reasons, as the best reasons, which can be given by those, who are in favor of such exchanges. Taking him as their representative, and avoiding, as far as it can be done, the making it a personal matter with Mr. Clarke, we feel it to be the duty of those, who think differently on this subject, to examine and answer these reasons. If this were not done on their part, the reasons might pass with some, as unanswerable. We cite them in paragraphs for the convenience of answering, but we give the whole, (enclosed in brackets,) so that they may be easily read in connection, by any one who pleases.

After stating, what had previously passed in his Church, respecting his exchanges with Mr. Parker, he proceeds, as follows.

[I was bound to decide whether I ought to exchange pulpits with Mr. Parker. I came very reluctantly to the conclusion, that I ought. Very reluctantly, because I knew that many in the Society would think differently; and because though respecting Mr. Parker's character and talents, and perfectly convinced of his sincerity and real Christianity, I had an extreme dislike to his peculiar theological views. Why then did I feel bound to exchange with him? Briefly, for these reasons:

Because, as a disciple of Christ, I felt that one of my highest duties was to maintain, by all means in my powor, the unity of the Church. The last prayer of my Master was, that his Church might be one. Hitherto it has been unfulfilled. For eighteen centuries the Church has been rent assunder by controversy and sectarianism. This shows, that the true principle and ground of union has never yet been found. I believe, that my Master laid down that principle when he said: 'Whosoever will do the will of my Father in heaven, the same is my brother, and sister, and mother.' I believe we are bound to regard as Christian brethren, and remain united with, all who claim to be Christians, and who manifestly desire to do the will of our heavenly Father.

Because, as a Unitarian, I felt, that I was bound at this time to protest against the desertion of the cardinal principles for which we have always contended, and which seem to me of vital importance to our existence and growth as a denomination. We have always maintained, that high above all creeds, the essence of Christianity consists in a holy life. We have always maintained, that no man should be rejected or censured for his opinions, whose life showed that he was a disciple of Christ.

These principles seem to me to be no less true now, than they have always been, though we are now called upon to apply them to a case, which we had not anticipated. But to give up a great principle, because we find it inconvenient, disagreeable and perplexing to apply it in a particular instance, seems to me the part of children or cowards, not of men and Christians.]

It must be remembered, that the objection, made to exchanges with Mr. Parker, was—not that he was not a *Christian man*, but that he was not a *Christian minister or teacher*,—that, what he taught, was not Christianity. It was so far from being Christianity, that it destroyed all faith in the fundamental records and evidences of the existence, acts and teachings of Christ, and left no record of any fact concerning him, which could receive any credit for truth and veracity. What a man is in the secrets of his own bosom, it is very difficult to ascertain. If in his life he exhibits a Christian spirit and conduct and appears sincerely to believe himself to be a Christian, we were willing to take his word for it and leave the matter between God and himself. Mr. Parker may not perceive that if he succeeds, he has destroyed the credit of the whole record, as an evidence of Christianity. He may think, there is a part left, from which he can draw his faith. He contends that there is a light, inspiration, or something in his mind, by which he can test what is and what is not Scripture. We were willing to give him the advantage of this imagination of his, so far as concerns himself and the question, whether he is himself internally a Christian. We are continually attacked for refusing him *Christian* fellowship. We beg leave to deny this once for all. *We beg that it may be remembered, that it has never been contended, that any one ought to refuse him Christian fellowship and no defence was expected from any who extended it to him.* The question is not about *Christian* fellowship, but about *ministerial* fellowship. A Christian lawyer, merchant, mechanic, farmer, woman or child is entitled to *Christian* fellowship but not to *ministerial* fellowship. No one can claim *ministerial* fellowship but a minister or teacher of Christianity; and although the individual himself might be the best judge of what existed secretly within him; yet those, who heard him and read his printed works, must be allowed to judge, whether, what he openly taught to others, was Christianity. It is what the teacher teaches, not what the man is, which determines the question, and if, what he teaches, is deism, it is scarcely necessary, to say, that he is not a minister of Christianity.

The paragraphs above cited contain reasonings to prove, who are 'Christian brethren'—who is Christ's 'brother and sister and mother' All this is about *Christian* fellowship. But in the fourth paragraph, the whole reasoning is applied to the 'case which we had not anticipated'—to the 'particular instance,'—that is, the case of Mr. Parker. Now this case and instance was one not of *Christian* fellowship, but of *ministerial* fellowship. We have shown, that these are different things, governed by different rules. The fallacy in these reasons, is, that the argument is about one thing, and the conclusion about another. The reasoning is about *Christian* fellowship, and the inference about *ministerial* fellowship. We may agree with the premises and deny the inference, for they have no connection. Common sense is sufficient to settle this. So that, if *Christian* and *ministerial* fellowship are not the same thing, there is not a shadow of a reason in the foregoing paragraphs for such exchanges.

If it is intended to be the ground of these reasons, that *Christian* and *ministerial* fellowship are the same thing, or that they are to be settled by the same rule, and that therefore the reasonings prove the conclusion or inference; let us then see, where this will carry us. The reasonings will then prove too much, for the conclusion will be, that all men, women and children, who are 'Christian brethren'—'disciples of Christ'—have 'the essence of Christianity,'—being within *Christian* are within *ministerial* fellowship and that ministers must exchange with them. Again—the test of ministerial fellowship is a holy life, &c. Mr. A. has it and therefore he is a Christian minister and what he teaches is Christianity. Mr. B. has it not, but leads a bad life, &c., and teaches the same doctrines as Mr. A.—then these same doctrines are not Christianiy; or if they are, it is not on account of Mr. B's life, but of Mr. A's—so that one man's holy life, will make that Christianity, which other men of bad lives teach. Mr. A. leads a holy life and thus proves, that what he teaches is Christianity. He ceases to lead a holy life. He teaches the same things—have they ceased to be Christianity? The evidence is gone—how at that time can they be proved to be Christianity. The syllogism runs thus. If one leads a holy life, what he teaches, must be Christianity. Mr. A. leads a holy life,—therefore, what Mr. A. teaches must be Christianity. But, as most people think, that doctrines, which destroy the authority of the Scriptures, cannot be Christianity, they will reverse the syllogism—thus. If one leads a holy life, what he teaches must be Christianity. What Mr. A. teaches is not Christianity. Therefore Mr. A. does not lead a holy life. If the former syllogism proves anything, the latter proves as much. Enough has been said to show the absurdities which would follow, if we apply to *ministerial* fellowship a rule, which concerns *Christian* fellowship only.

We are told, that it is a desertion of cardinal principles, not to apply them to 'a case which we had not anticipated.' If when the principles were adopted, the case was not thought of, there could have been no original intention to apply the principles to that case. So it appears, that the case was not within the intention of those, who adopted the principle—any more than it was within the scope of the principle. We are called children and cowards, and not men and Christians, if we do not apply to *ministerial* fellowship the principle about *Christian* fellowship. We have seen the fallacy and its results and can bear patiently a little warmth in the argument.

A regard for the unity of the Church is stated among the reasons for these exchanges. The unity is to be between those, who destroy the credit of the record, which is the protestant foundation of all Christian faith and those who defend it—between those who are for the Bible and those who are against it. This unity is to be preserved and controversy prevented by making the Church the arena of the contest. As well might we promote unity by mingling together two hostile armies. Such armies meet; but there is not much unity produced by it.

[Because, in excluding Mr. PARKER from all our pulpits for his opinions, and denying his claim to be considered a Christian teacher, we are more exclusive than the Orthodox have been in regard to us. We complained loudly because the Orthodox, a few years ago, agreed to draw a line and not to exchange pulpits with any Unitarian. But when a Unitarian minister is excluded by the Orthodox, it is for denying opinions, which are in their view essential to salvation. Mr. PARKER does not deny any opinions which Unitarians generally believe essential to salvation. They therefore exclude us for essentials, we exclude him for non-essentials.—Besides, if he had belonged to an Orthodox association, he would have been excluded for dissenting from a creed by which all had agreed to be bound. We have never adopted any creed at all. He would have had his trial. We exclude him without a trial, and without the opportunity of defence. If found guilty of dissenting from an Orthodox creed, and if excommunicated from an Orthodox body, he could then have been punished only as we are now punishing him, namely, by exclusion from all their pulpits, and by the denial of all ministerial fellowship.]

In the paragraps first cited, the question about *ministerial* fellowship, was treated as if it were a question about *christian* fellowship. And again, the last paragraph passes by our objection to Mr. Parker which is that he believes, what, if true, proves, *that the Gospels are so false, as to be unworthy of any credit, and that the Evangelists told more falsehoods, than were ever proved against any witness in any court in order to discredit him;* and it treats the subject as if the refusal of ministerial fellowship was grounded on his disbelief of some doctrines, which we deduce from the Scriptures; a question *what the Gospels mean* when the true question is, *whether there be any true Gospels at all.*

An attempt is made to compare our question with Mr. Parker, to our questions with the Orthodox, as if both were questions about doctrines. Any person can see the difference between the questions with the Orthodox as to *what doctrines can be drawn from the Scriptures* and the question between us and Mr. Parker, *whether the Scriptures are false.*

Now it is of no consequence, what doctrines are called essential or non-essential to salvation, or what doctrines Mr. Parker and the Unitarians pretend to agree or differ about. He differs from us about *all* our doctrines and overthrows *all* our doctrines, if he proves the *foundation of all* our doctrines unworthy of belief. No revelation of a salvation remains, to which any doctrines can be essential. The salvation and the doctrines are contained in the teachings of Christ and the Apostles, and depend on the Scriptures for their authority. Mr. P. has rejected as false all accounts of the miracles, prophecies, resurrection and all facts subsequent to the resurrection, and all passages containing any assertion concerning, or reference direct or indirect to any of them. When a miracle is rejected, the whole account of facts and conversations connected with it must be rejected, for without the miracle, they could not have taken place. These are not only the leading and most important acts of Christs life (not to dwell on the surpassing importance of the resurrection); but they make great part of the narrative, and constitute the connection between the remaining detached parts. Where so much is false; and the connection, which makes the book one whole, is false; and the false parts relate the most important acts in the life of the person, whose biography the book pretends to be; unless some different evidence is offered to support the credit of the remaining detached parts, they must be taken to be equally false. The writers are discredited as men of truth and veracity, and their writings cannot be evidence of any fact whatever. Would it not be absurd for a person to say to us 'I agree with what you say', when he proves, that there is no foundation for what we say. Upon Mr. Parker's theory, he cannot prove any act or saying contained even in the parts of the gospels, which he does not reject as false; nor ought to cite or reason from such parts; unless he first proves, that they are supported by different and greater evidence than the rejected parts.

This evidence must be something beside the light, inspiration or something in his own mind, by which he thinks, that he can ascertain something beside, that the remaining parts are not false. If he had it, what is in his mind only, would be no evidence to those, whom he is to teach from the remaining parts. Without some evidence in their minds, they must reject the parts retained, as equally false with the parts rejected, being the writings of men wanting in truth and veracity. If Mr. Parker says, that other men have this light—nine hundred and ninety nine out of a thousand will answer, that they have no such thing. This will be the testimony of nine hundred and ninety nine to one, that no such thing exists in the human mind. If, they really have this light, yet as nine hundred and ninety nine put the parts rejected on the same footing with the parts retained; the evidence, even of the internal light, is against him. Such evidence of course will not serve him to prove the truth of the rejected parts.

Having thus destroyed the credit of the whole of the Gospels, he cannot (until he has by other evidence restored the credit of the parts retained) be said to agree with us in any doctrine whatever; as there appears to be no foundation in revelation (if the gospels are discredited) for any doctrine whatever.

We are told, that we have never adopted any creed, but that the orthodox have adopted creeds, by which they agree to be bound; and that we cannot therefore exclude dissenters as they can. We have written no formula of doctrines, but we have adopted the Christian Scriptures as our creed, and every minister at his ordination expressly or impliedly assents to them as a rule of faith. Now this is the very thing, which Mr. Parker has attacked—the Unitarian creed. Not an article, doctrine or part of it only, but the whole. For if he is right, it follows that no faith or credit can be given to any part of the Gospels. No article or doctrine is left, to have ministerial fellowship in. The orthodox do not charge us with rejecting all their creed. So this argument fails.

We are told that we reject him without a trial. What he rejects he has told and printed openly—when he is charged with the authorship, he will not plead not guilty. There can be of course no trial, where the charge is not denied, and he has asked no trial. This is the only fact, the rest is matter of argument, and if arguing against him be trying him, we are trying him all the time.

[Because, in thus rejecting him as a Christian Teacher for his denial of miracles, of the Inspiration of the Bible, and for not accepting the Scriptures as a rule of faith, we reject him for opinions, some of which he holds in common with the Catholics, Swedenborgians, and Quakers; others of which he holds in common with some of the great founders of Unitarianism; and none of which, as I believe, are declared in the Bible to be a basis of Church union, a test of Christian character, or essential to enable a man to teach the great religious and moral truths of Christianity.]

The assertions, that the Catholics, Swedenborgians, and Quakers hold in common with Mr Parker any of the opinions mentioned, that either of them deny the miracles or the Inspiration of Scripture, or do not accept the Scriptures as a rule of faith, seems to be mistakes with regard to each. The Catholics not only believe the miracles, but hold that they continued for a longer time, than is believed by Protestants. They believe in the inspiration of the Scriptures, and receive them as a rule of faith. We have never heard this questioned before.—They receive the traditions of the church, for this purpose, as well as the Scriptures; either being a rule of faith without the other. The Swedenborgians believe with us in miracles as supernatural, and also that each is emblematic of some great spiritual truth. They believe that almost all the books included in the present canon are written by *plenary* inspiration, and are a rule of faith in their external sense, that is, as we read them. They also believe that the Pentateuch, Joshua, Judges, Samuel, Kings, the Psalms, the Prophets, the Gospels and the Revelation constitute a series having correspondences and an internal sense, which is also a rule of faith in no way contradictory to the other, that Job has many correspondences, and frequently an internal sense. Of course they differ from Mr. Parker in holding the New Testament to be a true record of all the acts and sayings therein related; and citing it to prove them.

The Quakers believe 'that the Holy Scriptures were given by Divine Inspiration,' and contain 'all fundamental doctrines and principles relating to eternal life and salvation.' They call them 'the Words of God,' instead of 'the Word of God;' not to alter the meaning, but for distinction's sake, because they use the latter phrase as a name of Christ. They receive them as a revelation of the spirit of God to the saints, and they also believe that God reveals himself to men by the internal light, as he revealed himself to the saints, that both revelations have equal authority, and that this light is necessary to the right *understanding* of the Scriptures, but not to prove their authenticity or truth.—They receive the Scriptures as a true and authentic account of all the facts and teachings therein recorded, and this they do upon the historical evidence, as we do, and in opposition to Mr. Parker.

It is then stated, Mr. Parker holds some of these opinions, (denial of miracles and of the inspiration of the Scriptures, and not accepting them as a rule of faith) in common with some of the great founders of Unitarianism. Suggestions of this kind have been thrown out before. We cannot answer these, until we are told, who these great found ers are, who have denied the miracles, or denied the inspiration of the Scriptures, or refused to receive the Scriptures as a rule of faith. It is time to point out the man and the words. It will not be sufficient to prove, that some Unitarians (in common with Dr. Stuart, and perhaps most scholars in other denominations at the present time,) do not believe that the *words* of the gospel were miraculously dictated to the evangelists;—nor that they have critically examined the state of the text of the Scriptures by ancient manuscripts and other tests, for the purpose of correcting it; nor that they have given different constructions in attempting to ascertain the meaning of passages. Such questions take for granted the authority of the record; for if the record as a whole be not authentic and true, it is of no consequence to settle the text or the meaning.—Most of these questions have been examined and discussed in other churches, sometimes called evangelical, before they were discussed by Unitarians; and much of what has been written among us on these subjects consists of citations from their writers. It is one thing to examine, what is and what is not the true text of a book, and what is its true meaning, thus taking for granted the truth of all facts and sayings contained in the true text and according to the true meaning. But it is another and very different thing to attempt to show so much of the book to be false, as to prove (however the text and meaning may be settled) that the whole is unworthy of credit; for then it cannot be shown from the book, that Christ and his apostles ever existed. Matters like those which we have described will not prove the charges, which are made against the founders of Unitarianism.

That our Savior did not make the Christian Scriptures 'a basis of church union, or a test of Christian character,' before they were written, and that the Apostles did not make books a rule for converts, when comparatively few manuscripts existed and those beyond their reach, and that, when they wrote an epistle to a Church, or the Church had copies of one or two other books, they did not make them a complete rule of faith without the other Scriptures, is true; and any one is welcome to any inference, which can be drawn from it. But they did claim faith and credit for their own epistles, as a rule of faith, as far as they went. A belief in miracles could not be a test of Church union or of anything; for nobody in those days questioned them. Not even the Jews doubted their supernatural character; but affirmed it, by attributing them to evil spirits.

[Because, finally, in thus excluding him, we are taking the surest means of building up and strengthening his opinions, exciting curiosity about them, leading people to adopt them, not from conviction, but from sympathy with him as a persecuted man, and are driving him and those who agree with him into the furthest extremes of dissent, opposition and negation.]

This is true to a certain extent and for a certain time. But will excluding him 'build up and strengthen him,' more than countenancing him and treating his doctrines as Christianity? Will it excite more curiosity, than bringing him into our Churches and answering him, so as invite people to witness the strife for victory, in the attack and defence of our faith and the Scriptures? Will more persons adopt his faith, when it is opposed, as not being Christianity, that would, if it were welcomed as a form of Christianity? Will the sympathy of others with him be greater, if we oppose him, than if our sympathy, helped to warm and kindle theirs? Some will be driven into extremes—but in this case and all the former, the argument stands upon the ground, that more men swim up a stream, than swim down it, and practice upon, what is called the rule of contrary, than upon other rules. We know that there are too many such; but we believe a very great majority belong to a different class.

Finally, although these reasons wholly fail in proving that these exchanges ought to take place, justice should be done to Mr. Clarke's motives. We believe, that an honest, and very strong feeling against the exclusive system has carried him too far in the opposite direction, and has made him overlook some distinctions, which his usual acuteness would otherwise have detected. Our own feeling of repugnance to these exchanges acts upon us so strongly, that we can appreciate the effect of the opposite feeling in him. It seems, that he goes too far, but it is in the right direction—that he is mistaken, but it is the mistake of a generous and liberal mind. This is his failing, but 'his very failings lean to virtues side.'

REV. DR. DANA'S HALF CENTURY SERMON.

This sermon, an extract from which we have placed upon our first page, is a vigorous and spirited performance, showing that age has not impaired the intellectual strength, or quenched the ardor and zeal of the highly respected author. A remark or two occurs to us in relation to one or two points in the passage we have quoted. We agree with Dr. Dana, that the 'system of self-styled *rationalism* is in fact a compound of gross and palpable *irrationalities*,' but we think he over-estimates the extent of the prevalence of this system, and the strength of the tendency towards it. We cannot believe that thousands in this land of the pious pilgrims, are yielding themselves to this delusion, or that a system of faith which blots out the authority of the Bible, and substitutes the dreams and vagaries of the individual mind in the place of its essential facts and distinguishing truths will ever prevail to any alarming extent in New England. All that is peculiar and characteristic in the New England mind is in opposition to it. For ourselves, we feel no anxiety or alarm in relation to any of the religious movements or tendencies of the day,—certainly not in relation to any movements or efforts that may be made to sustain or extend anti-supernaturalism, that 'suicidal Christianity,' as it was well termed by a correspondent in our last paper; since as a form of Christianity, it destroys itself. Persons cannot long remain in a position involving gross inconsistency. They must either recede from it, or go forward from it. So it will be, as in innumerable instances it has been, in respect to this anti-supernatural, rationalistic scheme of Christianity. Persons will either go forward to the open and frankly avowed Deism or Pantheism to which it leads, or come back to the acknowledgment of something special, supernatural and authoritative in the Gospel, and cleave to this as the precious foundation of their faith and hope.

We agree with Dr. Dana also, that there never was a period in which unestablished minds had more powerful reasons to bring themselves with deep solicitude to the inquiry *what is truth*! But we are surprised at the rule he lays down for conducting this inquiry. 'Ascertain, my friends,' he says, 'if you can, (and the thing is not difficult) what are the doctrines which, in every age, both the friends and the enemies of the Bible have united to find on its pages,' &c. This is a rather vague direction and one, we will venture to say, which the venerable theologian did not follow himself in his own inquiries after truth. He took the Bible, we suspect, and in an earnest, humble, teachable spirit, the spirit itself inculcates, endeavored to ascertain for himself what it teaches. He did not seek to ascertain first what its friends and enemies had united to find in its pages, and adopt this as a rule of determining *what is truth*! To ascertain this is rather more difficult than Dr. Dana implies, and if we go by majorities, as would seem to be the direction, a majority of the friends of the Bible, i. e. believers in it, find there several doctrines touching the authority of the Bishop of Rome, apostolic succession, transubstantiation, auricular confession, purgatory &c., which Dr. Dana himself would be slow to admit or believe. Search the scriptures, ascertain for yourselves what the Bible teaches, is a better rule and guide to the discovery of truth, than 'ascertain what are the doctrines which both the friends and enemies of the Bible unite to find in its pages.

For the Register.

A NEW YEAR'S GIFT.

A LETTER FROM A FATHER TO HIS SON, ABOUT TO ENTER COLLEGE.

To G. R. W. My Dear Son:—The old, but still prevalent doctrines of ORIGINAL SIN, and the NATURAL DEPRAVITY of man, I desire may constitute no part of your education. They are those which are commonly called Orthodox or Calvinistic doctrines—and embrace ideas derogatory to the character of God and degrading to human nature—such as, I hope, you may never entertain. They are, to be sure, the mere opinions of men, such indeed as, I think, had better never been conceived—and far better had they never been introduced into the world—and such as, I trust, are fast becoming obsolete. But, they are, nevertheless, still the opinions of a great majority of the Christian world. Opinions are things—they are the foundation of principles—and principles are the foundation of action. Right principles lead to right action, and *vice versa*. It is therefore, very important, I might almost say, all important, what a man thinks and believes. Be careful then, my Son, always to be able to give, not only a reason, but a good reason for your faith. These doctrines and principles, and others which they almost necessarily involve—such as the doctrines of absolute and unconditional election and reprobation—the trinity—the Calvinistic doctrine of atonement—and justification by faith *alone*—if honestly entertained, and sincerely believed, have a demoralizing tendency, inasmuch as they conflict with the great, the rational, the scriptural doctrine of the freedom of the will. They not only exercise no moral restraint over the actions of men, but furnish an apology for sin, and lead directly to degradation and ruin. This may seem harsh to those who hold these doctrines, and those which are usually associated with them; but it is, nevertheless, the conclusion which legitimately follows from the premises.

Be not deceived by a false theology. You were born into the world without sin, or any kind of moral taint,—perfectly innocent—capable of either good or bad impressions—and you could be neither sinful nor holy until you became capable of moral action; and, I trust, you remain to this hour, uncontaminated by transgression and sin,—and may God give you grace so to continue.

Remember what I have so often told you, that both sin and righteousness are *personal*, and that neither can be imputed or transferred.

As a moral agent, you are in the enjoyment of perfect liberty,—aided, however, in the exercise of it by parental advice and influence. You have the power to choose or refuse. Your future destiny you hold in your own hands. If there is a law in your members warring against the law of your mind, you have, and you must feel conscious that you have, power to regulate and control that law—which is no other than the natural appetite and passions. Work out, then, my Son, your own salvation with fear and trembling—and be sure that you *at least* so live, as to secure the ultimate peace and happiness of your immortal soul—should you have no higher aim than merely to escape punishment—the lowest motive by which any man can be governed, in reference either to this world or that which is to come.

The season of youth is the season of danger. Parley not with temptation. Resist every impulse to evil. Do not works meet for repentance—but keep yourself unspotted from the world. Let your undeviating rule be—never to do anything which will require to be repented of. Repentance, to be sure, is certainly a good thing in its place—it is very important—it is, indeed, too often *essential* to salvation. But it necessarily either is, or leads to, a state of humility, degradation, and self-abasement. Be careful then, at all times, so to deport yourself—and so to direct your course, as never to require it. Rather be one of the ninety and nine *just* persons, who need *no* repentance—than the sinner, who, *by* repentance, occasions so much joy in Heaven.

Repentance is the *only true atonement*. It is the only atonement which man can make to God for sin. And the only manifestation of its sincerity is a subsequent pure and holy life. To accomplish this Christ died, and the great purpose both of his life and death, was, to reconcile man to his Maker—to effect a reconciliation of the sinner to God. And Christ's agency in this matter, which is the Scripture doctrine of atonement, implies, according to the import of the word, reconciliation. But a proper degree of *self respect*—and a just appreciation of the dignity of human nature, will always keep you from sin and degradation. Thus may you live on in perfect innocency—if not in perfect peace with all the world—having the consciousness of a perfect rectitude of intention in all things—you will enjoy that peace of mind which the world can neither give nor take away. But God forbid that you should be content with that negative kind of character, which results from inaction, innocent though it may be. Do good to all men as you have opportunity. Ever be active and useful—and in your intercourse with society, aspire to that moral elevation, which will make you a burning and shining light in the midst of a benighted world, and, by the grace of God, entitle you to a corresponding elevation in a world of bliss and glory. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

Be under no deception in respect to the smoothness of your future path. This life is a probationary state. Trials and troubles we must encounter, and those which are *fitly* endured here, are calculated to prepare us for a more exalted state of being.

'Our trials and our troubles here,
Will only make us richer there.'

Suffer not your expectations to be disappointed by the vain hope, that, even with your best efforts to serve mankind, you will meet with gratitude—or, that, with the most conscientious performance of your duty, you will always command approbation. Let your course through life ever be, a bold, honest, independent, straight-forward one—and, so long as it meets the approbation of your own *enlightened* conscience, you may be perfectly regardless of the consequences. However prevalent error may be—the world is not so depraved as to deter any man from doing right—nor has it grown so old in sin, as to prevent the faithful performance of his duty—or his speaking the truth in love. Pin your faith upon no man's sleeve. Neither adopt nor reject any system, or any set of opinions, merely because it is the system, or because they are the opinions of this or that individual, sect, or party,—but think and examine for yourself; seek the truth—seek it diligently, and follow it wherever it may lead you.

With the most ardent desire for the preservation of your virtue, purity, and moral worth—and sincere aspirations to Heaven for protection against the seductive and baneful influences to which you may be exposed during the period of youth—and especially during your collegiate life—for the preservation of your health—for the promotion of your future usefulness and happiness, permit an anxious father, in this hour of hope and expectation, for the present, to bid you, affectionately, adieu! J. B. W.

Charleston, S. C., Jan. 1st, 1845.

For the Register.

A DIALOGUE IN AN ORTHODOX FAMILY.

SCENE.—A parlor, with a wife and children. [Enter Husband.

WIFE. What papers are those? Is there any news?

HUSBAND. No, my dear, none of importance. These are religious papers which I have brought home to read.

W. Give me one of them, if you please, my dear. [Husband gives her a paper.] Oh husband! You have brought the Christian Register again! Why do you bring that paper to the house? Our children are now growing up, and if they should commence reading this paper, it may be the ruin of them. My dear, I *beg* you not to bring it again.

H. Oh, my dear, don't be so much alarmed; I think it but just that people who differ from us should be heard. Besides, I sometimes derive great benefit from reading the Register. It is very unsound in doctrine, I know, but still some of the articles breathe a real Christian spirit. And then, by reading the Register, I become acquainted with the spiritual state of those who agree with it in views, and I know better how to meet them; I am better prepared to do them good.

W. [In a very anxious and impatient tone.] My dear, why will you talk so? Don't you know that the salvation of our children is more important than any thing else? How can you be so unconcerned, so cruel? I would as soon give them a dose of arsenic, as suffer them to read this paper. [As she says this she turns her eye to the paper, and happens to see the word '*arsenic.*'] What is this that a husband and wife here are saying about arsenic? [Reads the dialogue in the last Register with a great deal of attention.]

H. What are you reading so intently, my dear?

W. [Giving the paper to her husband.] My dear, just read that article and see how your arguments are answered. It seems to me almost inspired. Some evangelical minister must have got that inserted. It is the very thing that was needed. It seems to me almost providential that my attention was direeted to it.

H. [Reads as directed. As he proceeds his countenance falls, and indicates shame and repentance.] I acknowledge my error. Will you stand aside a moment till I put this paper in the fire? [Throws the Register into the fire and holds it down with the poker till it is entirely consumed.] PROV. 26:5.

[N. B. It may be proper to say that the above is intended as a reply to the Dialogue inserted in this paper week before last.]

For the Register.

GRACE NUGENT.

"Of chance, or change, O let no man bewail!
[Beattie.

It was in the autumn, several years since, that I visited the state of New Hampshire, to wander through its hills and vallies, and to witness all that I had heard of their magnificence and beauty. I travelled slowly; and it was at the close of a fine autumnal day, that I gained the ascent of the hill which overlooks the village of Isle Hooksett.

The last rays of the setting sun were lingering on its summit, and gilding the spire of the village church, as I attained its height, and the village lay before me, in tranquil repose. I paused to contemplate the view, and the profound stillness around me was broken only by a waterfall, whose diamond drops sparkled as they fell, rich with the reflected lustre from the setting sun.

I descended the hill, and entered the inn, which, as usual, stood near the Church. The room was filled with travellers, who were seated round a large table in the centre of the room, and were too much occupied with their supper, to notice me, but by a passing glance. My attention was attracted by a young woman, very simply dressed, seated alone by the window; she seemed sad and solitary. I inquired if she would not join our party, and placed a chair for her at the table. She declined, and said that she should soon be at home, a mile beyond the village. As our road was in the same direction, I offered her a seat in my chaise, and as we rode slowly along she related her simple narrative.

Her name was Grace Nugent; she was the only child of a widow; of her father she had no recollection, as he died in her infancy, on the world of waters, which closed over his earthly existence. He left his widow and child without a friend, but the unfailing friend of the widow and fatherless; he had sustained them, and Grace had lived happily and quietly with her mother, for seventeen years. At that period, she married a young man, who had been her neighbor, and shared all her pleasures from childhood; and their love had grown with their growth, and strengthened with their strength.

Three years passed on, in calm uncloudedhappiness; he was then induced, to give up his little farm and enter a large manufactory, in the hope, that his labor would meet with ultimate success.

The unremitting toil of his employment, and the deprivation of the free air, he was accustomed to breathe amongst his native hills, wasted his strength, and he soon sunk in rapid consumption.

He left his wife without a friend but the mother, whose home had been made desolate by her absence, and who gladly offered her shelter and support.

We turned down a beautiful lane which led to her mother's cottage, her early and happy home; the sound of the wheels brought her mother to the door, who uttered an exclamation of joy, as Grace sprang to her arms. 'My dear Grace,' she said, 'welcome home again, always welcome.' Grace answered only with her tears. 'My dear child,' said her mother, 'be comforted; we sow in tears, but we shall reap in joy.'

I turned from them, that I might not intrude on the sacredness of their re-union, and as I pursued my destination for the night, my mind reverted to the scene I had witnessed and to the simple story I had heard.

And such is human life I thought, its purest happiness sullied by tears, and blighted by the withering touch of sorrow and death.

I raised my eyes to the bright heaven above me, brilliant with countless stars, to the moon walking in brightness, and their sublime language breathed into my spirit, 'there remaineth a rest for the people of God.' L. G. P.

HARVARD COLLEGE.

We proposed to make some remarks upon the resolutions offered by Mr. Bancroft at the Board of Overseers, but we have not time to discuss the subject so fully as we wish. We will only say now, that we cannot concur in the 2d resolution, we believe it is relative to the election of clerical members of the permanent portion of the Board of Overseers. If the object of this resolution is simply to declare that the administration of the College in religious matters should be liberal, we do not object to it; and that this administration may be liberal, we would still keep the College in the hands in which it has always been, of liberal Congregationalists.—The result of Mr. Bancroft's resolution would in fact be to throw the College in a few years into the hands of some exclusive and bigotted denomination, and make it exclusive and sectarian in its character, like that of every other similar Institution in the Union. The college is the child of Congregationalism. Its foundations were laid by our fathers, who came here to establish and administer the Christian religion upon the principles of liberal Congregationalism. Ninety-nine hundredths of its funds have been derived from Congregationalists. The State, at one time, assisted it from the public Treasury, but at that time a large majority of the people of the State were themselves Congregationalists. While almost all its funds have thus been derived from Congregationalists, full one-half of them, if not more, probably three-fourths, have been bequests from Unitarian Congregationalists.

The meagre aid the College has received from the Treasury of the State, does not give the State a right to *control* the College. The Congregationalists have a right, and are in duty bound to keep their own child—an institution founded by their wisdom, munificently endowed by their wealth, and administered by them in a spirit of liberality and freedom from sectarian prejudice unexampled in any other College in the land,—they have a right, and are in duty bound to keep this institution in their own hands.

The cry that the College is sectarian in its character is utterly without foundation. The government of the College does not attempt to interfere an any way with the religious liberty and belief of its pupils. If they are 21 years of age, it permits them to attend religious worship where they please; and if under 21 years years of age, at any Church where their parents please. In the town of Cambridge and the near vicinity of the College, there are Churches of all the different protestant sects which the students can attend, and in several of which the College provides seats for them; and when ever there have been Catholic members of the University, they have always been allowed to worship at one of the Catholic Churches in the city. All that the College requires is that the undergraduates shall attend religious worship on the Lord's day somewhere, and be present at morning and evening prayers in the College Chapel. When there has been a Jew in College, he has been excused we believe from attending prayers, —certainly from attending worship on Sunday.

So in the appointment of its Professors and Tutors, in the conferring of its privileges and honors, the College has not been sectarian. These have not been confined to those, whose religious sentiments were in entire accordance with those who had the control of the College. In this respect its administration has been widely and honorably different from that of most, if not every other institution of the land. If the best person that can be found to fill the professorship of law happens to be an Episcopalian, he is not excluded from the appointment on that account. He is called to it, and honored in it. In what other institution of the country would he not be excluded, if he happened to be a Unitarian Congregationalist? Again, if there happens to be an eminent scholar, worthy and honorable, he will not be denied an honorary degree from Cambridge, because he happens to be a Baptist, or an Episcopalian, or of any other sect, agreeing with or differing from the general opinions of those who have the charge of the College. From what other College, would a scholar, however eminent, receive an honorary degree, if he happened to be a Unitarian Congregationalist? This is especially true in reference to the honorary degree of D. D. In 1802 the degree of D. D. was conferred on Dr. Kirkland, by the College at Princeton N. J. We believe this is the last instance in which any liberal Congregationalist has received an honorary clerical degree from any College in the land but Cambridge.

The cry that this College is sectarian is unjust and unfounded. It arises from the fact that it has been administered with greater liberality and freedom from sectarian prejudice, than any other collegiate institution in the country, and is raised we apprehend by those, who would be glad to get such control of it as would make it sectarian and exclusive. It seems to us to be the duty of all the friends of the College to endeavor to secure and preserve to it the same liberal and generous administration, unfettered by sectarian bigotry and exclusiveness, which it has so long enjoyed.

TO CORRESPONDENTS. An anonymous communication was put in our hands last week, just as the paper was going to press. It was stated in the paper that it would be inserted 'next week' On further consideration we should like to have the name of the author before inserting it.

NEW RELIGIOUS SOCIETY.

We are informed that a new Religious Society has been formed and legally organized in this city, under the name and style of the '*Church of the Saviour*,' and that Rev. R. C. WATERSTON has received a unanimous invitation to become its Pastor. We also learn that measures are in progress for the erection of a Church.—The first religious services of the Society will be on Sunday, the 2d day of March, 1845. Notice of the place of meeting will be given in our next.

DR. GANNETT'S LECTURES.

We would call the attention of our friends to the valuable Lectures now in the course of delivery, on Sunday evenings, at the Federal St. Church, by Rev. Dr. Gannett. Notwithstanding the unpleasant weather which has occurred on the previous evenings, very large audiences have shown, by their earnest attention, their deep interest in this course of practical Lectures. We hope to see the house crowded to-morrow evening, it being the fourth lecture of the course. Services to commence at seven o'clock.

*** The Professors, in the Divinity School at Cambridge, would very gratefully acknowledge the reception of One Hundred Dollars, from the 'Channing Circle' in Rev. Dr. Gannett's Society, Boston, for the assistance of indigent students; and articles of clothing, from the same source, at different times. Also, the reception of many articles of clothing, from the Ladies of Rev. Mr. Newell's Society, Cambridge; and from the Ladies of Rev. Mr. Everett's Society, Northfield.

METHODIST CHURCH. *The discussion* which has been *going on in the* Methodist Church seems to be *about coming* to a close. Such are the *grounds* taken by some of the Southern members and such their determination in maintaining it, that the northern papers are winding up the discussion, regarding a protraction of it as useless. The conditions on which the southern portion (i. e. a majority of it) will abide in the Church, is thus stated by Dr. Winans, a leader in the ranks of the separatists:—

'Were the Northern Methodists—I mean that portion of the Church represented by the *majority* in the late General Convention—to profess their conviction of the wrong done to the south, would they reinstate F. A. Harding in the rights of which he was *unlawfully* divested, and declare it to be their SENSE that the connection of Bishop Andrew with slavery, being abundantly protested by Disciplinary provision, was in no degree incompatible with his continuance in the episcopacy—and all this is implied in the repentance of our Northern brethren in relation to this matter—on these suppositions, I have no doubt, the Southern portion of the Church would rally to the union of the Church, with almost as much unanimity as they now manifest in demanding a separation.'

Unless these conditions are complied with, 'Destiny' says the Dr. 'is not more certain than that separation will take place.' To this Dr. Bond replies, 'And, verily, if the terms you offer are the only terms upon which the union can be preserved, we must concur in your conclusion.' Separation then, it seems, will come.

[Vermont Chronicle.

CAPTURE OF SANTA ANNA. The news of the capture of Santa Anna has been confirmed by an arrival at New Orleans on the 6th inst. Mexican dates are to the 22d January. After vainly endeavoring to intimidate the constitutional Government by *marching his army to the city of Mexico*, he retreated to Peabla. Here he made several unsuccessful attempts to gain possession of the place, and finally sought safety in flight. The following account is from the National Intelligencer:—

Early on the next day (the 11th) he left his camp in a coach, taking the route for Vera Cruz, escorted by a squadron of cavalry, but soon changed his course for Orizava, intending to leave the Republic from some port in Oajaca, as the road to Vera Cruz was strongly fortified at almost every place through which he would have to pass. Having dismissed his escort, he then proceeded in disguise, accompanied by a few of his officers, until he was arrested at Jico, about fourteen leagues from Jalapa, by whom he was recognized from his lameness, and they delivered him up to the military authorities.—This was on the 15th. In the meantime his troops had placed themselves at the disposition of General Rincon, the general commanding the department of Vera Cruz, who was stationed at La Hoya for the defence of that pass, and thus made their submission to the Government.

After Santa Anna's capture he was confined for a few days in the Castle of Perote, but at the latest date was said to be on his way to the city of Mexico, under a strong escort. It is stated that the Government had ordered all his property to be confiscated, and the general belief was that he would himself be condemned and executed.

Public tranquility had been proclaimed throughout the Republic; festivals ordered to celebrate the downfall of Santa Anna; orders issued for the disbandment of the soldiery; and the absent were invited to return and resume their occupations.

THE POST OFFICE BILL. The following is a brief abstract of Mr. Merrick's Post Office Bill as it passed the Senate on Saturday:—

1. All single letters, without regard to distance, shall pay the uniform rate of postage of five cents.

2. Every letter weighing no more than half an ounce shall be deemed a single letter, no matter how many pieces it may contain, and if weighing one ounce, shall be deemed double, and so on.

3. Members of Congress to receive and send letters free, all the year round.

4. No one else to frank, except Ex-Presidents and their widows.

5. All letters and packets, &c., which pass free through the mail, and all Government postage to be paid out of the Treasury.

6. Newspapers to go out of the mail, without subjecting the senders or carriers to any penalty.

7. Private posts for carrying newspapers to be allowed.

8. All deficiences between the revenue of the Department and the expenses (limited to four and a half millions,) to be paid out of the public Treasury.

All the Senators present but twelve voted for this Bill.

ANNEXATION. A letter from the Hon. Albert Gallatin is published in the New York Evening Post, in which he supports his former position, that Texas cannot constitutionally be admitted by an Act of Congress, but must be admitted, if at all, by the treaty-making power—that is, by the President and Senate. Mr. Benton's proposition now before the Senate he deems 'altogether unexceptionable, so far as relates to the constitutional question, provided the treaty was made and ratified in the manner provided by the Constitution.' 'But,' he adds, 'the proposed resolution leaves it optional with the President of the U. S. to submit the treaty for confirmation either to Congress or to the Senate. There is no option in the case.'

MELANCHOLY DEATH BY BOYS COASTING. Died, on Saturday morning, says the Transcript, at his residence in Tileston street, Maj JACOB CANTERBURY, in the 77th year of his age. The following account has been furnished us by the physician who attended him:

"Last Saturday, while walking in the street at the North End, *he was knocked down by some boys coasting*. He immediately complained of being much jarred, and of dizziness of the head.—Wednesday was much worse—dizziness increased and vomiting came on. A physician was called about 10 in the evenining, and found the left side paralytic, with evident signs of injury of the brain. From this state he rallied in some measure, but not essentially. Friday evening was worse, symptoms of approaching apoplexy appeared. This morning died apoplectic, and in the opinion of his physicans, in consequence of his fall."

HUMANE SOCIETY—LIFE BOATS. A favorite and important object of this Society has been effected by the providing of 'Life Boats,' in exposed and threatening positions on the coast. The first was provided in Oct. 1807, and placed at Cohasset. In 1840 our Legislature placed $5000 at the disposal of the Society for the same purpose,—and in 1841, the sum of $1350 more was appropriated. The whole number of the Society's Life Boats is now eighteen, and they are respectively stationed as follows:—

Edgartown, Martha's Vineyard,	1
Nantucket,	2
Chatham,	1
Nauset Beach, Eastham,	1
Wellfleet, Cahoon Hollow,	1
Truro, near the Light House,	1
Race Point,	1
Plymouth,	1
Scituate,	1
Cohasset,	1
Nantasket Beach,	1
Lynn,	1
Marblehead,	1
Gloucester,	1
Rockport, (formerly Sandy Bay)	1
Annisquam,	1
Plum Island, under the care of the Newburyport Marine Societyr	1
	18

The funds of the Society at the present time, amount to the sum of $24,376 16.

The following is a list of the officers for the current year.

Francis Parkman, D. D., President.
Robert G. Shaw, First Vice President.
Daniel P. Parker, Second Vice President.
John L. Gardner, Treasurer.
John Homans, M. D., Corresponding Sec'y.
Samuel Hooper, Recording Secretary.

TRUSTEES.

Edward H. Robbins,	David Sears,
Abbott Lawrence,	Samuel Austin,
Robert B. Forbes,	Charles Amory.

TEMPERANCE IN NANTUCKET. The Report of the Nantucket Washington Total Abstinence Society shows that it has 1660 members, of these, 64 have been added during the last year. We are told that only one person is known to have broken the pledge during the last quarter, and that there are now but six retailers in town.

PRESIDENT ELECT. The Hon. James K. Polk, President elect of the United States, arrived in Washington on the 13th inst. He has taken lodgings for the present, at Coleman's Hotel.

By the description given in the papers of his journey from Nashville to Washington, it must have been very agreeable. Testimonies of interest and respect were manifested by his friends through the whole distance.

It is gratifying to know that the example of Mr. Polk on his journey, was, as it ought to be, decidedly in favor of good morals. At Wheeling a large crowd of persons assembled to welcome Mr. Polk at the public house where he stopped, and it was with difficulty they were dismissed by the announcement that it was not convenient for him to see them on Sunday. The following passage from the correspondent of the Journal of Commerce, shows the manner in which Sunday was spent on board the steamboat on which he took passage.

'To-day order and quiet have reigned on board, indicating the advent of the Sabbath day. Mrs. Polk has remained retired in the ladies' cabin, while the President has seldom appeared among his friends in the gentlemen's cabin. No wine or spirits ever appear on our table. The influence of the President's example is sensibly felt on this boat; for I have never before travelled on this river, with so many people on board, where there was so much orderly, sober, quiet, gentlemanly, behavior displayed. It is true, a large portion of the company is composed of highly respectable and educated men, yet still the good example of the President is felt among them. He told me, that he expected, on leaving Cincinnati, to spend the following Sabbath in Wheeling; for, said he, 'it will neither comport with my convenience, or inclination, to travel, or to receive company, on that day.' We have no clergyman on board, or religious services would be performed.

WESTERN RAILROAD DIRECTORS. The Directors of the Western Railroad who served during the last year, have been all re-elected, viz., Messrs. Bliss, Jackson, Stickney, Austin and Pratt, on Wednesday, by the Stockholders, unanimously, with the exception of one, against whom there was a vote of four shares; and Messrs. Dwight, Howland, Campbell and Russell, yesterday, by the legislature, each nearly a unanimous vote.

CHICKEN SALAD. Boil a chicken that weighs not more than a pound and a half. When very tender, take it up, cut it in small strips, and make the following cause, and turn over it: boil four eggs three minutes—take them out of the shells, mash and mix them with a couple of table-spoonfuls of olive oil, or melted butter, two-thirds of a tumbler of vinegar, a tea-spoonful of mixed mustard, a tea-spoonful of salt, a little pepper, and essence of celery, if you have it—if not, it can be dispensed with. In making chicken salad, the dressing should not be put on till a few minutes before the salad is to be eaten; as by laying in it the chicken and celery will become hard. [Mrs. Ellis.

The rails were laid on the Fitchburgh Railroad to the depot in Fitchburg yesterday, and the cars will be ready to run the entire distance in about a week.

SHOCKING ACCIDENT. We learn from Kendall & Co's Express, that Mr Lorenzo D. Smith, a workman in Mr Cooper's paper mill, at Fitchburg, lost his life yesterday morning, in a most dreadful manner. He was alone in the mill, the other hands having gone to breakfast, and it is supposed that his apron caught in the belt which carried the machinery, and having reached up his hand to clear the apron was himself caught, drawn up and carried round the drum perhaps some thousand times. When found, his jaw had caught in a joist, which stopped the machinery. His legs were broken and scattered around the room in a hundred fragments, by coming in contact with the joists, one foot being found at the farthest extremity of the room. The joist, though made of hard wood, was splintered considerably from the force with which his feet were carried against it by the machinery. He was a young man, unmarried, and of good habits, and has a brother residing in this city. [Courier.

Hon. Samuel Williston, of Easthampton, has made a liberal donation to Amherst College, for the permanent endowment of the professorship of rhetoric and oratory in that institution.

REV. MR. FAIRCHILD. This gentleman on Saturday voluntarily surrendered himself to the Municipal Court and pleaded NOT GUILTY to an indictment for adultery. He gave bail for his appearance for trial on the 24th of March next, to the amount of one thousand dollars.

A new Post Office has been established at the mouth of the Aroostook road in Maine, called South Molunkus Post Office, and Henry K. Robinson, Esq. has been appointed Postmaster.

THE LARGEST POWER LOOM SHED IN THE WORLD. Messrs. Tinsworth & Son, cotton spinners, of this town, have nearly completed and filled their most extraordinary and extensive power loom shed. The building covers one and three-eighths of an acre of ground, and will hold 1650 pairs of looms, which will require 825 hands to superintend them, and 75 horse power to drive them. The shafting connected with this monstrous shed is now finished; its length is 6,500 feet. When the whole of the looms are in motion, they will require 20,000 feet of strapping. There are 3,000 feet of gas piping, and 825 lights will be required. The roof contains 340 windows, or sky lights, and is supported by 350 pillars. When the whole of the looms are in motion, they will turn off fifty yards of cloth per minute! [Preston Chron.

CIVIL GOVERNMENT OF THE COMMONWEALTH OF MASSACHUSETTS.

FOR THE POLITICAL YEAR 1845.

His Excellency GEORGE N. BRIGGS, of Pittsfield, Governor.

His Honor JOHN REED, of Yarmouth, Lieutenant Governor.

COUNCIL.

Alfred D. Foster, Worcester.
Thomas French, Canton
Charles Marston, Barnstable.
William G. Bates, Westfield.
James Arnold, New Bedford.
Samuel Hoar, Concord.
Ebenezer Bradbury, Newburyport
Edward Dickinson, Amherst.
John P. Bigelow, Boston.

John G. Palfrey, of Cambridge, Secretary of the Commonwealth.

Joseph Barrett, of Concord, Treasurer and Receiver General of the Commonwealth.

SENATE.

LEVI LINCOLN, President.

Suffolk District.

John C. Gray, Francis B. Fay, John C. Park, Chas. F. Adams, Daniel Safford, Boston.

Essex District.

Francis S. Newhall, Lynn; Alfred Kittredge, Haverhill; Thos. J. Clark, Salisbury; E. Kimball, Jr. Wenham; Geo. Wheatland, Salem.

Middlesex District.

Stevens Hayward, Acton; Royal Southwick, Lowell; I. Livermore, Cambridge; Henry Wilson, Natick; Charles Choate, Woburn; James P. Whitney, Shirley.

Worcester District.

Levi Lincoln, Worcester; Linus Child, Southbridge; Dan. Hill, Mendon; Joseph Stone, Hardwick; John G. Thurston, Lancaster.

Hampshire District.

M. Lawrence, Belchertown; B. Barrett, Northampton.

Franklin District.

James White, Northfield; Solomon Reed, Rowe.

Hampden District.

Jehiel Abbott, Westfield; Charles Stearns, Springfield.

Berkshire District.

Charles W. Hopkins, Great Barrington; Asahel Foote, Williamstown.

Norfolk District.

Joseph Richards, Braintree; Luther Metcalf, Medway; B. F. Copeland, Roxbury.

Plymouth District.

Morrill Allen, Pembroke; Jesse Murdock, Carver.

Bristol District.

Oliver Ames, Easton; N. P. Borden, Fall River; John H. Clifford, N. Bedford.

Barnstable District,

Solomon Davis, Truro; J. B. Dillingham, Sandwich.

Nantucket and Dukes Co. District.

William Mitchell, Nantucket.

CHARLES CALHOUN, Clerk.
W. P. GREGG, Assistant Clerk.
Rev. JOHN T. BURRILL, Chaplain.
MILTON HALL, Doorkeeper.
EDWIN HILLS, Assistant Messenger.
TILSON FULLER, Page.

HOUSE OF REPRESENTATIVES.

SAMUEL H. WALLEY, JR. Speaker.
CHARLES W. STOREY, Jr. Clerk.
CHANDLER ROBBINS, } Chaplains.
WILLIAM HAGUE, }
BENJAMIN STEVENS, Sergeant-at-Arms of the General Court.
ALEXIS POOLE, Doorkeeper.
DAVID MURPHY, Messenger.
E. W. PALMER, Assistant Messenger.
TIMOTHY HAYS, Page.

MASS. LICENSE LAWS. The Waghington Globe says of the case recently argued before the U. S. Supreme Court, entitled "Samuel Thurlow, plaintiff in error, vs. the Commonwealth of Massachusetts."

"The case, brought by writ of error from the Supreme Court of Massachusetts, involves the question of the constitutionality of the license laws of that State. The plaintiff in error was convicted of selling imported spirits without license, and sentenced to pay fines amounting to $160. By the law of Massachusetts, a penalty of $100 is imposed upon the sale of all wines and spirits in less quantities than twenty-eight gallons, unless the seller is licensed, and the county commissioners chosen in each county alone grant licenses; and are empowered by law not to grant any. In most of the counties no licenses are given, and no purchase for any purpose is lawful under twenty-eight gallons.

The plaintiff in error denies the constitutionality of the law, which has been affirmed by the Supreme court of Massachusetts. The case has been argued before the court here, Messrs. Webster, Choate and Hallett, counsel for Thurlow, and Huntington for the State. The court have had it under advisement several days, and on the 11th the Chief Justice directed it to be continued, and to be re-argued before the whole court. There are at present but seven judges on the bench, being but two vacancies; and it is understood that, in a question affecting the validity of a State law, the court will not set it aside unless a majority of the whole court—that is, five judges—concur. The order for re-argument is equivalent to a division in the court upon the question.

It was contended for the plaintiff, by his counsel, that the laws of Massachusetts which authorized the withholding of licenses, was prohibitory, and therefore, as to foreign wines and spirits, repugnant to the powers of Congress to regulate foreign commerce; to collect revenue on imports into the several States; to the uniform apportionment of taxes and duties in all the States, and to the fulfilment of reciprocal treaties. The question is one of great importance, affecting the powers of Congress in these departments, and has been strongly presented to the court."

FORTUNATE. The New York Tribune of Saturday states that Mr. William Graham, their fellow sufferer by the late fire, has recovered from the ruins the roll of money and gold watch which he left under his pillow in the second story back room when he jumped from the back window to escape from the raging element. His watch is probably used up as a watch, the crystal, hands, &c. gone, and the residue looking like a badly baked turnip, but the gold is there still, and the works may not be utterly worthless. But the recovery of his money is little short of miraculous. It was doubtless covered, at an early stage of the fire, by a falling wall or other heavy body, and though scorched and blackened so, that much of it must be returned to the issuing banks it is *there* ($418 out of $475) and is money still. The outside bills were burnt off, with the purse which contained the whole. We do not know where an extraordinary streaks of good luck could have pierced the clouds of misfortune more entirely to our mind than in this particular case.

POPULATION OF GREAT BRITAIN. The following is the population of the 'United Kingdom of Great Britain and Ireland,' according to the census just taken:

England	14,995,138
Ireland	8,175,124
Scotland	2,620,184
Wales	911,603
	20,792,049

Thus it will be seen that the population of the United States, which was only about one third that of England alone at the time of the Revolution is now within one fifth of that of the whole United Kingdom. In ten or fifteen years more, we shall overtake and outstrip them.

LOSS OF ANOTHER BOSTON AND LIVERPOOL PACKET. The ship Coromandu, Capt. Hedge, which sailed from Liverpool Dec. 17th for this port, with an assorted cargo of Iron, Crockery, &c., sprung a leak on the first of January in a severe gale which lasted three days. The ship strained very badly, and on the 11th ult. both pumps failing to keep her free she was abandoned, and the captain and crew, twenty-one in number were taken off by a British vessel from Cork and carried into Halifax, N. S.

At a convention of the American Republican party, Monday evening in the city of New York, James Harper was unanimously nominated for re-election as Mayor.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE HIBERNIA.

Twenty-three Days Later from Europe.

The Steamship Hibernia, arrived Wednesday morning, between seven and eight o'clock. She had a beautiful trip for the season, having left Liverpool on the afternoon of the 4th, and making the passage in less than fifteen days.

In commercial affairs no important changes had taken place. The cotton market had fluctuated but little, and prices were steady. Money continued plentiful, and the best bills, of which there was a fair quantity, were done at 2 1-4 to 2 1-2; others, which are always plentiful, 2 3-4 to 6 and 8. The bank discounted at 2 1-2 to 3. Consols steady, at 100 1-4.

Parliament was to be opened on the 4th, by the Queen in person. Her Majesty and Prince Albert had continued their visits to the nobility.

Much discussion was going on as to the proposed action of Parliament on the tariff. In some quarters it was confidently announced that the tariff would undergo an extensive revision, the success of the former reduction of duties on imports having been most decided. The propriety of striking off a great number of articles upon which small duties are chargable, without producing any amount of consequence to the revenue, was a subject of very general discussion in the mercantile circles. It is said that whilst the tariff embraces upwards of 1000 different articles, the bulk of the customs revenue is raised from not more than twenty of these commodities. The income tax, it was thought, would be somewhat modified with regard to low salaries. But it was expected that the great question would be—will the duties upon foreign slave grown sugars be lowered, and whether there will be an alteration in the corn laws. The chances were, that the duties upon foreign sugars would be reduced, and a fixed duty of five shillings the quarter placed upon foreign wheat entered for home consumption.

The revenue returns for the year and quarter exhibited a considerable increase on almost every item of receipt. They showed for the first time since 1837, an excess of income over expenditure, which may be traced directly to an increased activity and extension of the trade and commerce of the country. The total increase on the year was £1,163, 593; on the quarter £493,910. This state of things was deemed a great triumph for Sir Robert Peel and his policy.

The Rev. F. Courtney, of St. Sedwell, Exeter, who holds the character of the most consistent and the most foolish of the Puseyite priestlings, had been repeatedly mobbed from the church to his home, for preaching in the canonical vestments of the Romish Church. Another preacher followed his example, and the mob threatened to raze the church.

The merchants of Liverpool have memorialized Sir Robert Peel for a repeal of the duty on cotton. The memorial says—The most formidable rival of the British manufacturers in this trade is found in the rapidly increasing and improved manufactures of the United States of America, and gives as a proof of the progress of manufactures in the United States, the great increase of the export trade to China.

A spacious Reading-room for American captains has been opened in Liverpool, in a portion of the premises occupied by Harndeu & Co.

Mr. Everett, the American Minister, entertained Sir Robert Peel and a distinguished party at dinner, on the 31st ult., at his mansion in Grosvenor place.

The steamship Great Britain had made a trip to London, during which she sustained some tremendous gales. Captain Hosken stated that two passages might be made across the Atlantic without encountering any thing so severe. She sustained no material injury, although she labored badly in consequence of having no cargo, and was struck by a sea which stove in two of her dead lights.

The most appalling fire which has taken place since 1824, occurred at Edingburg on the 19th ult., which entirely destroyed the old and new Greyfriars Churches. It was communicated from the stove. The churches were the oldest in Scotland, except Trinity College Church, and the Glasgow Cathedral—one was built in 1612 and the other in 1719.

Sir Robert Peel, it is said, adheres to his determination to make the Scotch bankers conform more to the English system.

FRANCE. Loyal addresses to the King had been made by deputations from both the chambers, to which he replied, complimenting them upon the stability of the government and the prosperity of the country. He said, "The affection of France for my family and myself is the sweetest recompense that I can obtain for my labors, and our entire devotedness."

The address was carried in the House of Deputies, 216 to 33. The number of conservative deputives present at the meeting of the Chamber on the 29th ult. was, at the opening, 170, which swelled at the close to 211. The adhesions to ministers of hitherto dissenting members, in favor of the clause of the address respecting Tahita, were no less than forty-seven. A deputation was named to wait on the President of the Council in the name of the whole assembly, to ask the cabinet, through him, to continue the direction of affairs. Marshal Soult replied, in his own name and that of the cabinet, that neither he nor his colleagues would desert.

The Moniteur Parisien mentions a report that the celebrated Arab Colonel Youssouf is about to marry one of the nieces of the widow of Lieut. General Guilleminot.

MOROCCO. News from Morocco has been received by way of Gibraltar, giving a most deplorable account of the internal state of the empire. The Kabyles were pillaging the towns, whilst the Emperor is described as having lost authority since the battle of Isly.

RUSSIA AND CIRCASSIA. It is long since any thing has made such a great sensation in St. Petersburg as the dismissal of General von Rennen Kampf, who has sent to the Emperor false reports respecting the events of the war in the Caucasus.—The investigations that have taken place on this occasion are sain to have led to the discovery that the person accused is by no means the only one who has been guilty of this crime: on the contrary, that it is something common, and has already been practised for years in the Caucasus. Hence the occasional accounts of victories, when no victories had been gained: hence the exaggeration with which the deeds of tee Russians were sometimes extolled, while the mountaineers are everywhere masters.—The last accounts from Georgia bring the information that in the month of November the Circassians took two Russian forts, and put the garrisons to the sword.

The Emperor of Russia is said to be so much amazed at the interminable war with the Circassians, that he is determined next season to take the field in person.

GERMANY. Most of the persons who had been found guilty of political conspiracy in Austrian Gallicia, in 1840, have just been pardoned by the Emperor of Austria. The punishment of those who were condemned to death has been commuted to imprisonment.

A NEW CEMENT. Major Chase, superintendent of the fortifications along the Gulf of Mexico, has discovered a mode of making a composition, which is said to be decidedly superior to any other known cement. It is composed of mineral tar, a mastic found in the Sessyl rocks of Switzerland, Escambiam clay, and pulverized sand stone of black water and perdido, which latter contains a red oxide of iron. The materials are mixed in a kettle, over a hot fire, in variable proportions, according to the service required, and are stewed until the cooking is completed. It is applied hot with trowels.—When taken from the kettle, the mixtore is perfectly yielding, but it loses this property in about half a minute, hardening under the hottest sun.

It may be made hard enough to emit sparks when struck with a steel, or pliant enough to receive the impression of a boot in a warm day. It may be prepared so as to possess expansion and contraction, or without this property, just as is most desirable. Its adherence to brick, when clean and dry, is equal to that of cement; it clings to iron with such tenacity that one man is required to clean the trowels used by another in applying it; its adherence to wood is equally as great; it is insoluble in water and will not burn. It is believed too, to be from attrition.—The asphaltic covering, which is the only composition now used, having the same object as the "argillous mastic," costs, per square yard, half an inch thick, from $1,50 to $2, whilst the same quantity of the latter mastic costs 50 cents. This new substance will prove invaluable as a covering for roofs, terraces and sidewalks, and lining for cisterns and cellars, and as a cheap and efficacious covering for piles, as it not only resists the worm, but preserves the wood.

In England, when the army officers attempt to recruit, the friends of peace put up the following placard on the corners, viz:

WANTED!!
Several Thousand Able-Bodied Men,
to shoot or be shot at!!
Or perish miserably by thirst and starvation
on the plains of India.

Nota Bene!! The Duke of Wellington says that no one who entertains nice scruples about religion, has any business in the army. None such need apply.

It is said that thousands, tempted by poverty and discouragement, have by this means been deferred from enlisting in the army, and that the Government's officials have been thereby put to their wit's end in hunting up recruits.

Among the passengers in the Hibernia is Mons Phillipp, the celebrated and unrivalled French, Necromancer, whose rare and curious performances have excited such universal wonder and admiration in the principal cities of Europe. He brings with him his astonishing mechanical apparatus, which is said by the London papers to have cost 50.000 francs in Paris.

☞ SIMULTANEOUS TEMPERANCE MEETING. The original Anniversary of the Friends of Temperance throughout the world being on TUESDAY, the 25th inst, it will be celebrated at the TREMONT TEMPLE, on the evening of that day, at 7 o'clock, by Addresses and Music. The occasion is one of deep interest, particularly to the old friends of the cause, who, with all others, are earnestly invited to attend. f22

☞ BENEFIT OF REV. CHARLES SPEAR. The friends of the Abolition of Capital Punishment feeling desirous to aid the Rev Charles Spear in his philanthropic efforts in that cause have concluded to hold a meeting for that special purpose next Sabbath evening, Feb 23, in the Universalist Church in School street, at 7 o'clock.

Wendell Phillips, Rev John Pierpont, Dr Walter Channing, Rev H. P. Stevens and other gentlemen are expected to address the meeting.

Admittance 12½ cents. f22

MARRIAGES.

In this city, 16th inst, by Rev Mr Sargent, Mr Wm A. Brownell to Miss Charlotte Gordon:

16th inst, Mr Spencer Thomas, Jr. to Miss Diantha J. Page.

By Rev Mr Streeter, Mr Louis S. Dennis of Boston, to Miss Anastatia L. Smith, of North Edgecomb, Me.

In Bedford, 9th inst, Capt Thomas Goodwin, formerly of this city, to Miss Eliza Longley of B.

In Salem, 17th inst, Mr Lorenzo G. Prescott of Malden, to Miss Mary Jane Wiggin of S.

In East Bradford, Mr Ebenezer S. Page to Miss Mary Foster.

In Andover, Mr Samuel Flint of North Reading, to Miss Mary F. Jenkins of A.

In Stow, on Sunday evening last, Feb 16th, by Rev Wm H. Kinsley, Mr Wm C. Pike of Boston, to Miss Sarah E. Brown of S.

In Walpole, by Rev Mr Merrick, Nicholas H. Fairfield, Esq. of Boston, to Elizabeth, daughter of the late Hon Daniel Kingsbury of W.

In Nashua, NH, Mr Newell R. Burbank of Boston, to Miss Eliza Stickney of N.

In Bath, Me, 12th inst, Mr J. M. Soule of Chelsea, to Miss Sarah S. daughter of Mr Thomas Haley of B.

In Honolulu, Sept 24th, by Rev Abner Maigret, Frederick W. Thompson, Esq. of Charlestown, Mass. to Mrs Maria T. Sullivan of Boston.

DEATHS.

In this city, 11th inst, of consumption, Amelia Frances, only daughter of the late David Phelps, 21 yrs and 6 mos.

16th, widow Polly Stacy, formerly of Gloucester, 73.

18th, Mrs Rachel Melcher, 79.

In South Boston, Miss Henrietta Hadlock, 21.

In Charlestown, 15th inst, Wm H. Lewis, 4 yrs and 3 mos.

In Dedham, 12th inst, Mr Josiah Smith, 65.

In Medford, 18th inst, Mr Octavius Smith, 26.

In Quincy, 14th inst, of consumption, Mr Henry Colman Marsh, son of Moses Reed Marsh, 26.

In Lynn, 18th inst, Mrs Lucy Newhall, aged 85, widow of the late Joel Newhall, Esq.

In Concord, 6th inst, Elizabeth Knight, only daughter of Rev B. Frost, 15 months.

In Abington, 13th inst, Dr Gridley Thaxter, 80.

In Cabotville, 16th inst, Luke Bemis, Esq. formerly of Watertown, 85.

In Cambridgeport, Mr Zaccheus Whitney, 71.

In North Danvers, Hannah Mason, 6 yrs, daughter of Elijah and Sally Very.

In Danvers, (New Mills,) 13th inst, Mrs Clarisa E. Goodridge, 24.

In Canton, 16th inst, of consumption, Sarah Abigail, 6 mos and 14 days, only child of Theodon and Abigail Spaulding.

In Plymouth, 9th inst, Mrs Sarah Warland, formerly of Cambridge, 84.

In Pelham, NH, 11th inst, Miss Martha, daughter of the late Richard Cutter of Weston, Mass, 44.

In Norwich, Vt, 17th ult, Capt Alden Partridge, 71, formerly known as a teacher of military tactics, having been for a number of years connected with the West Point Academy.

JUST PUBLISHED. Life of Godfrey William Von Leibnitz, on the basis of the German Work of Dr Grehianer, by John M. Mackie.

NOTICES OF THE PRESS.

'This Work will be sought for and eagerly read by the scientific and curious.' [N. Y. Observer.

'Exceedingly interesting and instructive. [Prov. Transcript.

'The peculiar relation which Leibnitz sustained during his life, to Locke and Newton may partly account for the fact that a biography of this great man, has been so long wanting in the English language.

'We commend this book not only to scholars and men of science, but to all our readers, who love to contemplate the life of a great and good man. It merits the special notice of all who are interested in the business of education, and deserves a place by the side of 'Brewster's Life of Newton' in all the libraries of our schools, academies and literary institution.'

'It ought to be read not only by the man of science, but also be the general scholar, whatever may be his particular profession.' [N. Y. Baptist Advocate.

'There is, perhapa no case on record, of a single man who has so gone the rounds of human knowledge as did Liebnitz: he was not a recluse like Spinosia and Kant: but went from capital to capital and associated with kings and premiers. All branches of thought were interesting to him, and he seems in pursuing all, to have been actuated, not by ambition but by a sincere desire to promote the knowledge and welfare of mankind.' Christian World.

GOULD, KENDALL & LINCOLN,
f22 3t Publishers, 59 Washington street.

I'LL BE A GENTLEMAN, 2d Edition. This day published, the second edition of I will be a Gentleman, a book for Boys, by Mrs Tuthill, author of the Strife of Genius, &c. &c. This is one of the most popular juveniles of the season, the first edition of a thousand copies having been sold in three weeks.

Also, in press and will be published in a few days, I will be a Lady, by the same authoress.

CROSBY & NICHOLS, Publishers,
f22 118 Washington st.

THE EXCELLENCE OF GOODNESS, a Sermon preached in the Church of the Disciples, in Boston, on Sunday, Jan 26, 1845 by Theodore Parker, Minister of the Second Church in Roxbury.—This day published by the subscriber, and for sale by him and all the Booksellers.

BENJ. H. GREENE,
f22 124 Washington, corner Water st.

NEW BOOKS. History of the Revolt of the American Colonies, by George Chalmers, 2 vols 8vo.

Emerson's Essays, 2d series, 16mo.

Scenes in my Native Land, by Mrs L. H. Sigourney, plates, 16mo.

Lays of the Gospel, by S. G. Bulfinch, 16mo.

Letters from a Landscape Painter, by Charles Lanman, author of 'Essays for Summer Hours,' 16mo.

Notes on Cuba, by a Physician, 12mo.

Lectures on the passages of Scripture which relate to the doctrine of the Trinity, by Rev George W. Burnap, author of 'Lectures to Young Men,' &c. 12 mo.

Common and Scriptural Proverbs Explained, by Wm H. Porter, 16mo.

The Christian in his Closet, or Prayers for Individuals, by Charles Brooks, 12mo.

The Morton Family, by a Young Lady, 18mo.

In press, Flower, Fruit and Shower Pieces, from the German of Jean Paul Frederick Richter.

The above published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st.
f22

CHURCH BELLS. *HENRY N. HOOPER & CO.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in setts accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of Bronzed or Or-molu finished CHANDELIERS and LAMPS. 1y f22

GERMAN PHILOSOPHY. Sketches of Modern Philosophy, especially among the Germans. For sale at SIMPKINS'S, 21 Tremont Row. f22

CHANNING'S WORKS, the 4th complete edition, with an introduction. For sale at SIMPKINS'S, 21 Tremont Row. f22

NEW HYMN BOOK. Christian Hymns, for Public and Private Worship, compiled by a Committee of the Chesire Pastoral Association.

The subscribers have in press and will soon publish a new Hymn Book prepared expressly to meet the wants of the societies of our denomination.

The compilers have endeavored to prepare a more lyrical collection than most of those now now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of churches and societies demands, and have consulted for that purpose not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection will contain a much larger number and greater variety of Hymns than any that has been published for our Societies, and will be sold at a very low price.

Societies about furnishing themselves with Hymn Books are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
f22 118 Washington st.

LITTELL'S LIVING AGE, No 41, for February 22.

—CONTENTS—

Correspondence and Books received; The History of St Giles and St James; Prospectus of Jerrold's Shilling Magazine; Personal Recollections of the late William Hazlitt; Early Shop-Shutting; Eothen; Borodino, an Ode; Twelfth Night: The Rights of Women; The Nightmare; The Bishops; A Record of Indian Warfare; A Daring Exploit; Scraps.

Published by T. H. CARTER & CO., 118½ Washington st. f22

INTRODUCTION TO THE HISTORY OF THE CHURCH, by Dr Jarvis; Thirlwall's History of Greece, No 7; Essay on our Lord's Discourse at Capernaum, by Dr Turner; and a further supply of The Christmas Carol and Chimes. Received by SAXTON & KELT, 133 Washington st. f22

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POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 18.

PATIENCE.

TUNE—*'London, in Common Time.'*

Unveil thy charms, immortal Grace,
Fair Patience, mild and meek;
Thy features, O! let mortals trace,
And hear when angels speak.

Come, breathe in scenes of human life,
Where thoughtless wrong prevails,
That love which quells the embryo strife,
That love which never fails.

In tones more soft than angels' lyre
Even just resentment soothe;
The injured heart with love inspire
The rugged temper smooth.

So Peace, thy lovely offspring, too,
In human hearts shall dwell;
And harmony from all below
A heavenly concert swell.

O! God, may thy pavilion rest
Unmoved on earthly ground;
The sure resort for souls distressed,
Where tranquil joy is found. S. W.

[From the Monthly Religious Magazine.]

THE LIGHTHOUSE.

We gaze o'er the waves with a joyous emotion,
Beholding the lighthouse that shines from afar,
As through the calm eve, o'er the slumbering ocean,
It sends forth its beams like a heaven-lighted star!

Thus, in moments of bliss, and the calm hour of feeling,
When our joys know no cloud, and our passions no strife;
Heaven shines round our path, future pleasures revealing,
And Hope sweetly smiles o'er the ocean of life!

And there, when the tempest in fury is lashing
O'er bleak rocks and sand-bars the foam-crested wave,
That lighthouse still stands, where the wild waves are dashing,
And kindles its beacon to warn and to save!

Oh, thus does kind heaven in mercy befriend us,
And sends forth its beams in affliction's dark night.
When no mortal power its succor can lend us,
The love of our God sheds unquenchable light!

R. C. W.

THE STRUGGLE FOR FAME.

ADVICE TO AN ASPIRANT—BY CHARLES MACKAY.

If thou wouldst win a lasting fame:
If thou th' immortal wreath wouldst claim,
And make the future bless thy name;

Begin thy perilous career,
Keep high thy heart, thy conscience clear,
And walk thy way without a fear.

And if thou hast a voice within,
That ever whispers 'Work and win,'
And keeps thy soul from sloth and sin:

If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed:

If thou canst struggle day and night,
And, in the envious World's despite,
Still keep thy cynosure in sight:

If thou canst bear the rich man's scorn;
Nor curse the day that thou wert born,
To feed on chaff, and he on corn:

If thou canst dine upon a crust,
And still hold on with patient trust,
Nor pine that Fortune is unjust:

If thou canst see with tranquil breast
The knave or fool in purple dressed
While thou must walk in tattered vest:

If thou canst rise ere break of day,
And toil and moil till evening gray,
At thankless work for scanty pay:

If, in thy progress to renown,
Thou canst endure the scoff and frown
Of those who strive to pull thee down:

If thou canst bear th' averted face,
The jibe, or treacherous embrace
Of those who run the self-same race:

If thou in darkest days can find
An inner brightness in thy mind,
To reconcile thee to thy kind:—

Whatever obstacles control,
Thine hour will come,—go on,—true soul!
Thou'lt win the prize, thou'lt reach the goal!

If not,—what matters? tried by fire,
And purified from low desire,
Thy spirit shall but soar the higher.

Content and thy heart shall buoy,
And man's neglect shall ne'er destroy
Thy secret peace, thy inward joy.

But if so bent on worldly fame,
That thou must gild thy living name,
And snatch the honors of the game;

And hast not strength to watch and pray,
To seize thy time and force thy way,
By some new combat every day:

If failure might thy soul oppress,
And fill thy veins with heaviness,
And make thee love thy kind the less:

Thy fame might rivalry forestal,
And thou let tears or curses fall,
Or turn thy wholesome blood to gall;

Pause ere thou tempt the hard career,
Thou'lt find the conflict too severe,
And heart will break and brain will sear.

Content thee with a meaner lot;
Go plough thy field, go build thy cot,
Nor sigh that thou must be forgot.

MISCELLANEOUS.

ONE OF THE SMITHS.

CHAPTER I

I don't say Bill Smith was the laziest man that ever lived, but he was decidedly the laziest I ever saw. And I will venture to say further, that his match could not be found in Pepperelboro. There was where he lived—there he lives now.

Well, Bill Smith was a toper—for the man never lived that was too lazy to drink. Of course he was not one of the real tear-down-drag-out sort; but then he drank hard and was generally pretty boozy *towards evening*; for he was too lazy to get drunk early in the day.

One evening, just about two years and three months ago, he was very drunk. The night was cold—the wind blew fiercely, and the light snow swept wildly over the ground, and added terror to the howlings of old Boreas. That night Bill was full two miles from his own miserable hovel, snugly ensconed behind some old boxes and barrels, in one corner of a filthy rum shop—how he came there—so far from home—I do not know, but will guess, that he happened on board of some farmer's wagon or sleigh that passed his house: and was too lazy to get out till the vehicle stopped at the little groggery.

'Bill, you must clear out,' said the rumseller.

Bill made no answer.

'I say, Bill, you must clear out—go home.'

Bill began to snore—he was sleepy, and tired to boot—he always was.

'Hallo, Bill—I say, come crawl out and go home; 'tis most nine o'clock.'

'Wait awhile,' said Bill, 'dont be in a hurry, there's nothing got by hurrying.'

'But I must shut up and go home. There's nothing doing here, and I can't afford the firewood.'

Bill roused up a little—not much—but a little, and winked. Perhaps he would have said something, but just then the door opened and a stranger walked in. He had rode a long distance, and seeing a light in the 'rummy,' had called to inquire how far it was to a public house.

'Just two miles and a half,' said old Boozle, the rumseller; 'and here's a chap that's going o'ennamost there—lives right on the road.'

Bill roused up a little more; perhaps there was a chance to ride, and it would not do to lose it. After a little more ceremony, that may be imagined, and a little assistance, that Bill actually needed, the two got into the sleigh and rode off.

'I s'pose I live here,' said Bill, when the sleigh had got a few rods past his house. The stranger reined up his nag and Bill got out. He had begun to get sober, and would have thanked the gentleman for his ride, but he really was too lazy, and so he jogged slowly back to his own door, raised the latch and went in.

CHAPTER II.

There was quite a stir in Pepperelboro, the next day. A stranger had come to town and it was generally rumored that he was to deliver a temperance lecture that evening in the school house. Here and there little groups were gathered together, talking the matter over—for indeed it was something new to have a temperance lecture there; the oldest inhabitants could not remember the like of it. Bill's appetite, and an *itching* to ascertain who and what the stranger was, urged him as far as the tavern, where he arrived about noon. Of course, he made one of the group that talked about the stranger and his business; though precious little did he do towards making up the conversation.

'Are you going to jine the new pledge, Bill!' asked an old covey, as he entered the bar-room.

Bill didn't know exactly what answer to make; and so, true to his natere, he made no answer at all.

'How is it, uncle Simon,' continued the same voice addressing another of the loungers, 'are you going to jine the Thomsonians to-night?—they say it is all the go down in the city.'

'The *Thomsonians?*' said uncle Simon. 'I don't know; they allow *steaming it*, I suppose.'

Old Simon was the wit of the town, and of course this sally produced a laugh.

'The deuce a bit,' answered a square-rigged double-breasted fellow, who had stood in the corner of the room all the while. I've seen 'em and hearn 'em lecture too, but they don't hold to steamin in any way as I know; nor they aint Thomsonians neither.'

'What are they Sam?' asked uncle Simon.

'They are *Teetotallers*,' said Sam, 'and they don't hold to drinking a drop of liquor.'

'*Afore folks*,' added uncle Simon, with emphasis, and there was another laugh.

Bill heard all this, but took no part, even in the laugh, for he was too lazy. Towards night the company dispersed, the great portion of them to meet at the school house. Bill got a chance to ride, and so he went to the school house too.

The lecturer was there, and in good time began his discourse. He dwelt long on the evil consequences; and among other things showed that it uniformly produced laziness—the worst kind of laziness—even a disregard to those duties on the performance of which depends cleanliness, health and happiness.

Bill heard the whole and winked. The others heard and looked at Bill.

Presently the pledge went round, beginning with uncle Simon, who was the oldest man and biggest toper in the house.

'I'll sign it it Bill Smith will,' said uncle Simon.

'And I too,' said the next—and the next—and the next—and—

'But who is Bill Smith?' asked the temperance lecturer.

'There he sits,' answered one, pointing to a seat near the door; for Bill had not got far into the house—he was too lazy.

The pledge was carried to him and he was requested to sign it.

'I can't,' said Bill, 'I'm tired.'

'But you must,' said the stranger; 'here are three or four more waiting for you to sign.'

'Don't you see I can't,' answered Bill. 'And besides, 'tisn't best to hurry; there's nothing got by hurrying. I'm tired.'

The audience laughed—Bill looked sober; he was evidently thinking about something, and this required an effort. I suspect he was thinking of the lecture and his own laziness. Presently he spoke—

'I s'pose I might sign it, and make a speech, too,' he said; 'for though I am a little lazy now a-days, seeing there's nothing to do, *I used to be* as smart as any fellow in Pepperelboro.'

So you were,' said Simon; 'now sign the Thomsonian Society, Bill, and make a speech.'

'I guess, on the whole, I had better wait,' said Bill; 'perhaps some other time will do as well.'

But the stranger insisted, for full half an hour, and strange to say, Bill finally was prevailed on to sign the pledge.

'And now make a speech,' was the cry from every part of the house. Bill wouldn't make a speech that night, and the topers wouldn't sign till the speech had been made.

'I'll come here next Tuesday night, and make a good long speech,' said Bill, with more energy than he had displayed for months before, 'if uncle Simon and the rest of you will come and hear me.'

'Agreed! agreed!' was heard from all parts of the house. And the audience dispersed.

CHAPTER III.

'Tis strange what havoc intemperance will make of intellect and ambition. When William Smith was twenty-five years of age, he was considered the most industrious, intelligent and noble hearted of all the young men who then resided in his native town.

He was the pride of the circle in which he moved, and bid fair to shine a bright ornament in the most respectable society. He married him a wife, and for a time lived happily. But the seeds of intemperance had been planted within him, and in ten years he had become 'Lazy Bill.'

Bill Smith went home that night, after the temperance meeting, and told his wife with some effort, what he had done.

'I've signed the total abstinence pledge, Kate, hit or miss, and next Tuesday I am going to preach.'

At first his wife could not believe a word of it; but the next day, the indications of change for the better were too strong to go unnoticed, and she admitted that 'something was in the wind. The signing of the pledge dated from Wednesday, and Friday, Bill did what he had not done for two years; he worked all day—mended his windows, put new shingles on his roof, hauled fire wood on his hand-sled, &c.—Saturday, Monday and Tuesday were similarly spent; and when the temperance meeting came, on Tuesday evening, he brushed up his old coat, took his wife by the arm, and tugged silently to the school house.

The audience had got there before him, for every one was anxious to hear what Lazy Bill could say on the subject of temperance. Old Simon had seated himself close to the door, that he might have a better opportunity to play off his pranks and exercise his power of ridicule.—But when Smith entered—looking—so changed, so noble—so dignified, comparatively, the old man crept away abashed, and apparently astonished. 'Can this be Lazy Bill?' he mentally asked; and the more he asked the question, the more he was puzzled to answer it. Pretty soon Smith commenced.

'Ten years ago, I was respectable, industrious and happy. I came into this neighborhood, bought me a few acres of land, built a small house, got married, and went to work. We used to have social parties in those times, and Sarah there, (pointing to his wife) and I used to attend them. Sarah learned to knit edging and tell stories, and I learned to drink wine.—Very soon I began to find myself impatient for the time of the next party to arrive; and when it came I was equally impatient to see the wine go round. Finally, I drank to excess, even to intoxication—at one of these parties; and from that time, though for a while heartily ashamed of my conduct, I had less of self-respect, began to visit the tavern and the little rum shop down there at the other village, and with others of like inclination and appetite, I spent my time lounging about these groggeries—sitting now in the sun, now in the shade, but never engaged in any more active business than whittling a pine stick, or tippling from a decanter of New England rum. I lost, by degrees all my ambition—become lazy and indolent, and you called me Lazy Bill. At first my wife fretted and scolded at my changed conduct; but this only made it worse. Then she cried and entreated—but this had the same effect, produced trouble and I drank more rum to drown it. Drunkards are sure to find trouble enough when rum has become its only antidote. I drank—lost the little property I had accumulated—broke the heart of my wife, and became finally heedless of every thing. So I lived along till last Wednesday night. You know what we heard then, and I need not say I was convinced rum had made me Lazy Bill, and caused all my trouble. I signed the pledge and till now I have kept it inviolate; and God helping me, I'll never drink another drop of liquor as long as I live. Already I begin to feel the fires of ambition again in my breast, and to imagine myself a man. My wife, there, is happier, and looks healthier, and my little boy smiles sweetly when I take him in my arms. In short I am a new man, with new feelings and new hopes, and now I am going to lead a new life, regain, if possible my character, and my property, and be happy. And I want my old companions to go with me. Some of you promised to sign the pledge if I would, and nothing has befallen me to discourage that resolution. I hope you will come up here to redeem your promise.

There was a pause for some minutes. The audience seemed paralyzed with astonishment. Old Simon had been seen to brush away something that had apparently escaped from between his eye-lids, and all were looking to him for some movement that should break the spell of enchantment. Presently he rose, walked up silently to the desk, took up the pen, and put his name to the pledge. Now the people seemed to breath more free; and on by one, every man and woman in that house followed his example.

CHAPTER IV.

Five or six months ago I was passing through the little town of Pepperelboro, and recollecting some of the incidents related above, bethought me to ascertain if Bill had kept his pledge. I could not recollect his surname, and was obliged to inquire for 'Lazy Bill,' as of old. Nobody knew him or could tell where he lived. Finally, I called at a house and interrogated the woman industriously for the whereabouts of 'Lazy Bill;' but she knew nothing of him, and turned to go away. Just then an old gentleman passed the house.

'There's uncle Simon Leighton,' said the woman, 'and he knows where your man lives if any body does.' I hurried into the street, and soon overtaking uncle Simon, put to him the question, where does Lazy Bill live?

'Lazy Bill!' said he, 'I suppose you mean William Smith, the carriage maker.'

That's his name, I replied, though I did not know he was a carriage maker.

'He lives on the old spot,' said Simon; 'just where he has lived for twelve years, and he don't look much like Lazy Bill now, I can tell you.'

I hurried on, and soon came to the place where, two years before, I had dropped the miserable being, whom I had taken from a groggery of the village below, to pilot me to a hotel. The old hovel had been torn down, and on its site stood a pretty white cottage, surrounded with a yard of flowers, just withering from the effects of an autumn frost. Beyond was a large building, which from the sound proceeding from it, I judged to be the workshop of William Smith the carriage-maker. Thither I bent my steps, and on inquiring for Mr. Smith, was pointed to a noble looking workman in the farther end of the shop, whose manly bearing and healthy looking countenance were evidence enough that the pledge had remained unbroken. On my approach he recognized me, shook my hand heartily, and thowing off his apron, invited me into his house. We walked in together and there I found one of the prettiest and happiest families I had ever set eyes upon. The wife was all joy and contentment, the children all animation and beauty. The oldest boy was at work in the shop, but on learning that it was "the stranger" who had called, he came in and appeared overjoyed to see me. Our meeting there was indeed a glorious one: and never shall I forget the warm grasp of the hand that the father gave me on taking my leave of him.

'Tell my old acquaintance at S——,' said he, 'that 'LAZY BILL,' is one of the happiest fellows in Christendom; that his wife and children are as gay as larks, and lively as crickets: that his industry and property have come back to him; and better than all, that not one grog shop exists in the little town of Pepperelboro.'

[Correspondence of the New York Evangelist.]

IN AND ABOUT WASHINGTON.

WASHINGTON, Feb. 1st., 1845.

If you stand on Capitol Hill and look around, there is much that is beautiful to feast the eye, especially on one of those sunny days, which have been so frequeut this winter in this region. But in the vernal season the view is enchanting. The Potomac, flowing down from the west and skirting the compact city of Georgetown, passes under the 'long bridge,' which connects Washington with the Virginia shore, and is a mile in length. Below the bridge the river makes a bend to the south, and sweeps by Alexandria on its way to the ocean. Here it becomes deep—even six fathoms, so that navies could ride in that harbor. But five miles this side of Alexandria the river 'forks,' or rather a stream called the Anacostia flows in, and on that 'Eastern branch' is situated the Navy Yard. Washington is an ampitheatre encircled by hills. The whole scene has but one shade upon it—the existence of slavery. That shade is disappearing. If you behold the Maryland side, the system is there in its decrepitude, and wise men feel that it is absurd to cling to a ruin. If you look upon the Fairfax hills, Northern immigration is peopling them with freemen. So that if Congress will but abolish the miserable system in the District, it will soon not be in sight of the Capitol. We are really ready for this issue. Slavery is economically sinking every day, but Southern slaveholders want to use the District as a kind of outpost fortification. May the energies of a free people batter it down.

I have looked in a little upon Congress, and with no great satisfaction, especially as it regards the House. There is much architectural splendor displayed in the construction of the Capitol, too much to be consonant to the simplicity of our republican form of Government. Instead of plain Doric columns to sustain the massive weight of the structure, the Corinthian order is everywhere conspicuous. Perhaps no other order would be suitable to the naturally gorgeous pillars within the Chamber of Representatives, which being of variegated Potomac marble, are certainly among the most beautiful objects the eye ever rested on, illustrating the idea of combination in the most striking manner, and bearing an exquisite polish, so that the beholder is in doubt whether art has most successfully imitated nature, or nature art, in the construction of these splendid columns. It would have been more congenial, however, with the spirit of our institutions, had the external columns, which are numerous, been of the Doric order, like those of the United States Bank at Philadelphia. Crimson, too, is very abundant in the tapestry, and the expenses of the Speaker's Chair, with appurtenances, were erroneous.

Then look at the men who compose the popular branch of Congress, sometimes called 'the lower House,' and *lower* in more than one sense. Of late years there has been little dignity left among them. Even their Speaker, usually, I suspect, a well behaved man, got at fisticuffs with his antagonist Botts, at a political meeting last summer. Some are lounging—some smoking segars about the doors, and even in the ladies' gallery—many talking—few attending to the business before them. You never see John Q. Adams, or Mr. Holmes and such like men, throwing up their legs and reclining with their heels above their head, and that too when ladies are looking down on the arena below. The most revoluing exhibitions of human depravity occur at night sessions, when some members, after inflaming themselves with the luxuries of the table and the stimulus of wine or something stronger, act like crazy men. This, too, generally occurs at the close of the session, when a variety of important business presses, when great despatch is necessary, rendering equally necessary the possession of clear, sound and sober heads, and a quick discernment of the merit or demerit of things. Thousands of dollars have been voted away at such times with careless profusion, while the just claims of men, who have for years knocked at the doors of Congress, are summarily thrust aside. Now and then a member is found, who out-herods Herod in the profligacy of his morals and in the shamelessness of their exhibition: who affects no secrecy in visiting a house of ill fame, the gambling saloons and other dens of corruption: who has at different times been caught in a drunken row, and perhaps having no reputation to lose, has lost none. I could give you the name of one of these worthies, if necessary, who is from the South, but at present I forbear. It is to be hoped he will reform and conduct himself more decently in future, or he will receive the scourge of the press. Public exposure is the last punishment that can be inflicted on such daring men.

On the contrary, there are many men in Congress of good morals, decent deportment and excellent principles: a number of whom profess and maintain piety, and sustain a prayer-meeting among themselves, at which there have sometimes been found as many as twenty members. This is thought great, and it is not to be despised as the day of small things, but when we shall see the day in which *two hundred* will assemble for such an object! Will not God pour out his Spirit in answer to prayer? There are some who do not attend the prayer-meeting, and yet are very worthy, steady men, such as J. Q. Adams, whose habits of attendance on public worship are regular: D. D. Barnard: Robert C. Winthrop, of Boston, a member of the Episcopal Church: George S. Catlin, of Conn., one of 'the REFORMED,' and a zealous temperance lecturer: R. B. Rhett, of S. C., the nullifier: Gov. Dunlap, of Maine, a substantial man: I. C. Bates, of Mass.: W. T. Colquitt, of Georgia, a Methodist: Mr. Rodney, of Delaware, an amiable and excellent man: Mr. Beiser, of Alabama, a strong temperance man; and others who might be mentioned. There are conservative men here, whose character is good and whose influence is valuable. There is not much overwhelming talent in the House, no Burrs, no Calhouns there, and the House is better without such. There is much respectable mediocrity, and considerable worthlessness both of intellect and morals. Generally, there is less intemperance than formerly, for the progress of moral reform in the country, like the progress or retrogression of everything else, is reflected here.

In the choice of a constituency, we expect an expression of their general mind. We look to the representative for a *representation* of the morals as well as the politics of the people represented, unless they place politics above morals. It is curious to observe how this correspondence holds good in a multitude of cases. I need not particluarize. Look into any district. Look at Boston, and look at that dark region of Indiana, whence Pettit comes. As to churches, members go where they please, and scatter very much about this widely extended territory called the city. On Sabbath morning the Hall of the House becomes a free place of meeting, and many avail themselves of the privilege. Many members go nowhere to Church—have no Sabbath, in the religious sense of that term. They visit—talk politics—do private business—write letters—anything to relieve the tedium of the Lord's day. But those who make this a practice, soon run down in constitution and in business. There are officers of the government, who will not allow any official business to be done on the Lord's day, even in the most private manner. Such is Wickliffe. Others do likewise. The next President will, I think, prove the morals of the palace. He certainly will, if he fears an oath, and takes not the name of God in vain. Farewell. D.

☞ On the question of allowing the postmasters of the smaller offices $50 a year, Mr. Crittendon said in many of the offices the postmaster-general could get the services done for less than $50. There were some postmasters that did not deserve to have $50.—He told a humerous story about going to Nashville, (Mr. Foster's residence,) in the stage, in the night, and was carried out of the way seven miles to a post office, a short distance from that city, and after travelling fifty miles without eating, they reached the office, and found the man in bed, and he would not open the mail, because he said he knew there was not a letter in it, there had not been one for a month, and he would not give us a morsel to eat, hungry as we were, and, said Mr. C., I have no disposition to allow that man $50.

CHANGES OF WEATHER.—It is sometimes remarked, that the feeble in constitution live longer than the robust. The reason assigned is that the former better guard and protect their health than the latter. A changeable climate, like ours, is always unfavorable to health. But we may protect ourselves against it much better than we do. Let our clothing, exercise, &c., shift with the weather, and there is but little danger. How few there are, who on a comparatively warm night, do not sleep under the same burden of clothes they did the night before, when it was stinging cold! And during the day, who thinks of putting on clothing, when the air becomes cold, or of taking it off when the temperature assumes greater warmth!

The sailor, in a storm, shifts his canvass, and bears variously upon the helm, that he may most safely meet the winds and the waves.—Would that our fresh-water sailors on the billows of life, were as wise. [Social Monitor.

DOMESTIC DUTIES. Sir Thomas Moore says, seeing almost the whole day is devoted to business abroad, and the remainder of time to domestic duties, there is none left to myself, that is, for my studies—for on returning home, I have to talk with my wife, prattle with my children, and converse with my servants, all which things I number among the duties of life; since, if a man would not be a stranger in his own house, he must, by every means in his power, strive to render himself agreeable to those companions of his life whom nature has provided.

There are few finer sentiments than the following, from Talfourd's tragedy of "Ion:"

"'Tis a little thing
To give a cup of water, yet its draught
Of cool refreshment, drained by fever's lips,
May send a shock of pleasure to the soul
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.
'Tis a little thing to speak some common word
Of comfort, which hath almost lost its use;
Yet on the ear of him who thought to die
Unmourned, 'twill fall like choicest music."

The humble current of little kindnesses which, though but a creeping streamlet, incessantly flows; although it glides in silent secrecy within the domestic walls, and along the walks of private life, and makes neither noise nor appearance in the world—pours, in the end, a more bountiful tribute into the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound. [J. C. Neal.

NEW PAMPHLETS. Obstacles to the Truth. a Sermon, by John T. Sargent, price 10 cts.
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NEW DRESS SILKS of all the kinds, qualities and prices to be found.
EMBOSSED CENTRE TABLE AND PIANO COVERS.
The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.
Black and blue black ALEPINES of the most approved manufacture.

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Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.
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We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

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ONE PRICE AND SMALL PROFIT,
is still our Motto.

DANIELL & CO.,
201 WASHINGTON STREET.
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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, for January, 1845.
This number of the Examiner and Miscellany commences a new year, and is continued to all the subscribers, with the hope that the manner in which it has been conducted during the past year has met their approbation, and that it has proved itself worthy of the support of the denomination.
The Editors have made every exertion to render the work what it should be, and to present, every two months, a number worthy of a journal whose pages have been consecrated by the writings of a Worcester, Channing, Tuckerman and Ware. An adequate reward for this labor can only be found in an extended interest in their exertions—and thus far there has been no cause of complaint. A regular increase in the number of subscribers, during the past year, has seemed to show an increasing interest among the denomination towards their chief periodical. The publisher asks only for a continuance of this favor. Let every man not 'borrow of his neighbor,' but do what he can to extend its circulation. There are many of our Societies in which we have not a single subscriber, and to this fact the publisher would respectfully ask the attention of the clergymen in our country parishes. They have it in their power to bring the Examiner to the notice of hundreds whom he cannot reach, and that there are many who, if acquainted with the work would encourage it, there can be no doubt.
*** Extra copies of this number are printed for gratuitous circulation, and they will be sent to clergymen or others who may feel interested in it.
Any person procuring four subscribers, will be allowed a copy gratis.
WILLIAM CROSBY, Publisher,
f1 118 Washington street.

THE LIFE AND CORRESPONDENCE OF THOMAS ARNOLD, D.D., by Arthur P. Stanley, two vols in one: Vestiges of the Natural History of Creation: Etherology, or the Philosophy of Mesmerism and Phrenology, including a new Philosophy of Sleep and of Consciousness, by D. Stanley Grimes: Agincourt, a Romance by James: a new, cheap edition of Archy Moore: The American Journal and Library of Dental Science, for December: Reply to the Missionaries at Constantinople, by Bishop Southgate: Fables of Flora, edited by S. C. Edgarton: Married and Single, or Marriage and Celebacy Contrasted, in a series of Domestic Pictures, by T. S. Arthur: Lovers and Husbands, a Story of Married Life, by T. S. Arthur: Sketches of Irish Character, by Mrs S. C. Hall, No 7: History of Greece, by Thirlwall, No 5: Harpers' Pictorial Bible, No 17: History of The Consulate and Empire of France, under Napoleon, by M. A. Thiers, No 1 received, at 12½ cents. By SAXTON, PEIRCE & CO., 133 Washington st. j25

IODINE AND SULPHUR BATHS. DR. DURKEE has an apartment fitted up in his private Hospital, No 26 Howard street, with apparatus for administering IODINE AND SULPHUR BATHS, as used in the principal Hospitals of London and Paris in the treatment of diseases of the Skin, Chronic Rheumatism, Scrofulous Affections, &c.
Boston, Jan. 11, 1845. eopis8t

VALUABLE RELIGIOUS BOOKS. Channing's Works, in 6 vols: Furness's Family Prayers: Dewey's Discourses: Sacred Paths, or Life in prospect of Immortality: Religious Consolation: The Future Life: The Child in Heaven: Best Hours of Life, For the Hour of Death, by Ritchter, &c. &c.
Published by JOSEPH DOWE, 22 Court street.
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BOOKS published by SAXTON, PEIRCE & CO., 133 Washington street.
The 'Physiology of the Passions,' from the thirty-second London edition, in the form of a lecture to young men, is a very important work and should be in the hands of every young man in the land.
'Sacred Songs,' by Thomas Moore—'Hebrew Melodies,' Lord Byron—and 'Palestine,' by Reginald Heber. Published in one small pocket volume. It is a beautiful present.
The Engineer's Text Book and General Mechanics Pocket Guide' is an almost indispensable article, to all practical Mechanics in every department.
The 'Tongue of Time' should be called the Christian's Companion, for each hour important suggestions as to christian duties are made. No one can rise from the perusal of this work without feeling that he is a wiser, and should be a better man; it is invaluable.
'Autumn Flowers,' containing the poems of the celebrated Caroline Bowles, afterwards Mrs Southey.
'A Love Gift for 1845,' a selection from the amatory writings of the most eminent poets. We predict for this volume much favor and an extended patronage.
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FURNESS'S FAMILY PRAYERS. Recently published, the 2d edition of Domestic Worship, by W. H. Furness, containing an introduction, fifteen prayers for morning, fifteen for evening, six for Sunday, two forms of social service, and prayers to be used on occasion of birth, sickness, death, Christmas, Good Friday, Fourth of July, New Year, and last night of the year, to which are added appropriate hymns—price reduced. Published by CROSBY & NICHOLS, 118 Washington st.

FAREWELL SERMONS. Just published, 'The Ministry at Suffolk St. Chapel; its Origin, Progress and Experience,' by John T. Sargent, late Pastor of that Chapel. BENJ. H. GREENE,
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CHANNING'S WORKS. Just received, a large supply of the new edition of Rev W. E. Channing's Works, 6 vols. BENJ. H. GREENE,
f8 124 Washington st.

PARKER'S SERMON. In press, and will be published in two or three days, 'Rev Theodore Parker's Sermon, preached at the Masonic Temple on Sunday, Jan 26, 1845. BENJ. H. GREENE,
f8 124 Washington st.

JEFFERSON'S MANUAL. A Manual of Parliamentary Practice composed originally for the use of the Senate of the United States. By Thomas Jefferson. With references to the practice and rules of the House of Representatives. The whole brought down to the practice of the present time; to which are added the Rules and Orders together, with the joint rules of both Houses of Congress, and accompanied with copious indices.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. f8

WELLS' PRACTICAL DISCOURSES. Practical Discourses by George Wadsworth Wells, late Pastor of the Unitarian Church in Groton, compiled by Messrs Lothrop and Bartoll, with a Memoir by the latter of 64 pages, the whole constituting a volume of 290 pages, 16mo, price 50 cents.
Subscribers and individuals wishing copies are requested to call soon as only a few copies remain, the edition being small. Recently published by CROSBY & NICHOLS, 118 Washington st. j18

Dental Ingenuity!
DR. MORTON,
Late Wells & Morton,
NO. 19 TREMONT ROW.....BOSTON,

HAS frequently been solicited to make known by advertisement his new invention for supporting TEETH in the mouth. It being an ENTIRELY NEW and CHEMICAL PROCESS which enables him in all cases to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by serial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.
Were it not that I am willing to have my invention thoroughly tested in such a manner that I think the most candid person cannot make the slightest objection to. I should be very unwilling to proclaim it by advertisement as it is no matter of surprise that amidst so much imposition that the mere assertion of the advertiser should be looked upon with suspicion. Therefore the advertiser begs leave to inform his former patients, and friends generally, that his place of business is as formerly, and that from one to an entire new sett of Teeth can be inserted on his new principle in the most easy, agreeable, pleasant and natural style. And those who prefer it will be waited upon six months for all except the cost of constructing the teeth.
Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
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THE BOSTON SUNDAY SCHOOL HYMN BOOK. The Publisher would inform his friends and the public that the third edition of the 'Sunday School Hymn Book,' has just been issued. It will need no higher recommendation than the fact that it was prepared by Lewis G. Pray, Esq., an active agent of 'the Sunday School Society,' and recommended by the said Society, and already introduced into the following Sunday Schools.
In Boston, viz: Rev Mr Waterston's Chapel, Howard Sunday School, Rev Mr Barrett's School, West Church Sunday School, Suffolk Street Chapel School, Rev Mr Huntington's School, Bethel Sunday School, (Rev Mr Taylor's,) Hawes Place Sunday School, So. Boston; Farm School on Thompson's Island; School of the Ministry at Large, Providence; Needham Sunday School; Rev Mr Sanger's, Dover; Rev Mr Briggs, Dover; Rev Mr Osgood, Cohasset; Rev Mr Bartlett, Marblehead; Rev Mr Farnum, Philadelphia; Rev Mr Eliot, St Louis, Mo.; and many others whose names may hereafter be given.
N. B. Those wishing copies for examination will be supplied on application, and the subscriber is confident it will be an acceptable book.
BENJ. H. GREENE,
Sunday School Depository,
n16 124 Washington st.

THE Life and Correspondence of Thomas Arnold, D.D., late Head Master of Bugby School, by A. P. Stanley: Pycroft's Course of Study, in English Reading adapted to every Taste and Capacity: Etherology, or the Philosophy of Mesmerism and Phrenology, by P. S. Grimes: Niels Khlem's Journey under the Ground, by Louis Holberg: The Chemistry of Vegetable and Animal Physiology, by Dr Mulder: Dr Pusey's Sermon on the Holy Eucharist: Bishop Southgate's Reply to the Missionaries at Constantinople: Hints on the Reorganization of the Navy: Slavery in the United States, a Letter to the Hon Daniel Webster, by M. B. Sampson: The National Protestant, edited by Rev C. Sparry.
Received and for sale by SAXTON, PIERCE & CO., 133 Washington st. f1

CLOTHS, CASSIMERES, VESTINGS, AND TAILORS' TRIMMINGS may be obtained at KIMBALL'S, 28 Washington street, at the lowest prices. Just received, a good assortment of low priced STOUT CASSIMERES, suitable for boys' wear. n23

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